

FOREWORD

ECUMENISM -- A PATH TO PERDITION

FOREWORD TO THE ENGLISH EDITION

To His Eminence, Metropolitan Vitaly (Ostrovov).
First Hierarch of Russian Orthodox Church Abroad.
a true Orthodox Bishop of our days.
this work is dedicated
with daughterly affection by the Author.

Many phenomena of our departing twentieth century are taking place under the sign of falsehood, under the sign of counterfeit "virtue". **Ecumenism**, anathematized in 1983 by the Bishops' Council of the Russian Orthodox Church Abroad, has in our days become the great evil, the heresy of heresies. From then on, as has been repeatedly pointed out by the First Hierarch of the Russian Orthodox Church Abroad, the anathema has confronted the conscience of the Orthodox who have been drawn into the world ecumenical movement.

In Russia, thanks to the parishes of the ROCA and their publications, Ecumenism is perceived as something absolutely unacceptable, and dangerous to the Orthodox faith. Not so in the West. Every time when the Orthodox criticize Ecumenism, our heterodox brothers are either baffled by our "arrogance", "conservatism", "intolerance", or they even accuse us of hardheartedness. For them Ecumenism means, first of all, love, unity of all in love... (We are speaking of the sincere heterodox Christians, not of those who work for the creation of the apocalyptic church, "the great whore", and who are well aware of what they are doing in the name of Antichrist).

According to the Apostle, when protecting the purity of Orthodoxy, we are "**speaking the truth in love**" (Eph. 4, 15). Truth is our language of love in Christ. We, Orthodox Christians, shall not ask in the manner of Pilate and his falsely-wise compatriots, "what is truth?" We know that our Lord Jesus Christ is "*the way, the truth, and the life*" (Jn. 14,6).

Orthodoxy, according to Greek and Slavonic etymology of the word, is the **right**, correct faith by means of which we glorify God. Wherein then are we **right**? Our rightness lies in the faithful safeguarding of everything that the Lord bequeathed to His disciples. For two thousand years the Orthodox Church has been faithfully guarding the Apostolic succession, the Holy Tradition. We do not presume to change anything in the Lord Jesus Christ, we are not adapting Him to ourselves [1] in accordance with the "spirit of times", the spirit of this world.

Our Church knows that It has no right to dilute the purity of the God-given teaching by perilous false doctrines and heresies for the sake of imaginary unity. It cannot accept the teaching of Catholics who had the audacity to change the dogma of the Holy Spirit (filioque) in the Nicene-Constantinopolitan Creed (despite the fact that not one iota may be changed in it), and who, persisting in this heresy have eventually added other false teachings as well. Orthodox Christians find it unthinkable to unite with the Protestants who do not venerate the Mother of God, who do not recognize the Holy Tradition and the authority of the Church Fathers, and reject saints in general. We cannot be one with those who reject veneration of holy relics and holy icons, i.e. those who abide in the heresy of iconoclasm condemned and anathematized by the Seventh Ecumenical Council. We cannot pray with Monophysites, who for fifteen hundred years have adhered to their Christological heresy. And, finally, we want to distance ourselves from all those who undermine the very foundations of Christianity with their impious innovations.

To preserve means "to protect". The canons of the Orthodox Church protect Its sanctity. Thus, according to the Apostolic Rules 45 and 65, bishops, presbyters and deacons who had merely prayed together with heretics, or who had entered a Jewish "or a heretical" synagogue to pray, are **deposed** from office, and lay people are **excommunicated** from the Church. The Canons 6 and 33 of the Council of Laodicea forbid heretics not only to be present in churches, but even to enter them. These and the other Canons guard the Orthodox Church from heretical encroachment upon It and are indeed **strict**. After all, any custodian who is boarding a treasure must be vigilant and strict. Strictness does not mean cruelty. While protecting our most precious treasure -- the holy Orthodoxy -- we are far from feeling arrogance and insensibility of which we are accused. Nor is hardheartedness the reason for our resistance to Ecumenism.

In our daily private and communal church prayers we implore the Lord "to calm the strife amongst Churches" and "to return onto the path of truth and salvation those who have gone astray from the Orthodox faith". We pray that those who have fallen away from the One Holy Catholic and Apostolic Church, would **repent** and return to It. The union of all in truth and love is a sincere hope of Orthodox Christians.

Those of our heterodox brothers and sisters who were brought up in traditions alien to Orthodoxy and who are attracted by the **beauty** of our Church, should know that the truth and grace are both a guarantee and the cause of this unearthly beauty. Let them not be troubled when they learn from the pages of this book that almost all Local Orthodox Churches (or their hierarchies, to be more precise) are involved in Ecumenism under the leadership of the Patriarchates of Constantinople and Moscow. Having violated the sacred Canons, they have **fallen away** from the fullness of Orthodoxy. However, they do not constitute the entire Church. "The Church is where the Orthodox faith and life according to this faith are being preserved unimpaired" [2].

The Church is made up of those Greeks, Russians, Americans, Rumanians, Bulgarians, Serbs, French and the other Orthodox people of different countries, who have one spiritual Homeland in common -- the holy Orthodoxy. The Church consists of all people who faithfully preserve the purity of our faith, such as was handed down to us by the Holy Apostles and Church Fathers. The salt of their pure faith is the salt of the earth. "The Church is the divinely established community of people united by the Orthodox faith, the Law of God, the hierarchy and the Sacraments" (Metropolitan Philaret /Drozdov/, "Comprehensive Christian Catechism..."). If we acknowledge as our hierarchs the apostates who confuse the Faith with the false faith, who have sacramental communion with the anathematized heretics, and who instruct the people to do likewise, does this not place us outside the Church walls and in danger

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of being separated from the Source of eternal life?

We believe that God will grant the spirit of repentance to those who strive for true Orthodoxy and that He will guide them along His own chosen path to the only sacred refuge. And the Orthodox Church will accept them with love.

Beyond the visible beauty of the Orthodox Church there lies the beauty which, according to F.M. Dostoevsky, will "save the world". Only the Church, which truly loves Christ, is capable of resisting Antichrist whose coming is close at hand, and of saving from him.

Nearly seven years have passed since "Ecumenism -- the Path To Perdition" was first published in Russian. It is a very long period of our accelerated apocalyptic time which is rushing towards its end... As we observe what is happening now, we may ask if already our everyday life, with its eschatological events unfolding at an insane pace against the background of destabilized elements, if this life is not also the fulfillment of things foretold in the Holy Scriptures and other prophecies.

In "The Post-humous Prophecies of St. Nilus the Myrrh-bearer" we read: "A day will be like an hour; a week like a day, a month like a week, and a year like a month, because man's cunning caused the tension of the elements, and they, too, began to hasten in their endeavor to complete, as soon as possible, the number foretold by God for the eighth age."

Acceleration of time which we are experiencing, is caused by the speeded-up total apostasy from God: this apostasy of the future, which only recently was still an abstract concept, has become our sinister reality, a "symptom of the end".

In the course the 90-ies, the apostasy of ecumenical churches, headed by the Patriarchates of Constantinople and Moscow, has acquired a candidly impudent character. This is evidenced by the documents of the unions concluded with heretics and enemies of the Orthodox faith -- Monophysites and Catholics -- by numerous articles and papers, Patriarch Alexius' II "pilgrimage" to a synagogue, public radio and television appearances of the "Orthodox" apostates, as well as the resolutions of the Council of Bishops of the Moscow Patriarchate (1994).

Unrepentant apostates in mitres and bishop's mantles, having become accustomed to the sin of betraying Christ, have cast aside the previously used demagogic devices. Before us we now have undisguised apostasy, insolently declaring "salutary lies" and the propriety of ecumenism in the past, the present and the future [3]. The apostasy of the Moscow Patriarchate and of the local churches -- members of the World Council of Churches (WCC) -- who cooperate with it, is unnoticed only by those who for their sins have been deprived by the Lord of the ability to discern spirits. This spiritual blindness has struck millions who see a "proof" of their case in numbers.

This apostasy is not limited to words only. Heretical bishops in power and apostates of all persuasions and at all levels have become persecutors of Orthodox Christians. As before, they lean on the naked power of the prince of this world -- on police, the detachments of the Special Purpose Militia (OMON), or simply the hired killers. It is sufficient to recall the acts of violence against the parishes of the Russian Orthodox Church Abroad (ROCA), and the seizure of their churches in Moscow, Petersburg, the district of Novgorod, Oboyan, Valishchevo and in the other cities and villages in Russia, which take place with the blessing of the pseudo-Patriarch Alexius II and the pseudo-bishops of the MP, and which in no way differ from the crimes being committed by the Uniats against the Orthodox in South-Western Russia.

Open persecutions of Orthodox Christians who do not want to walk "in the counsel of the ungodly" disprove the deceitful speeches and appeals to the all-embracing love and tolerance so much liked by the ecumenists. Was it not "love" and "tolerance" which the Patriarch of Constantinople Bartholomeos, a fervent ecumenist, and his accomplices demonstrated in the spring of 1992 when they forcefully seized the skete of St. Elias (jurisdiction of ROCA) on Mt. Athos, which belonged to Russians since times immemorial, and expelled its resident-monks for their faithfulness to the Canons of the Orthodox Church?!

Along with violence against and persecution of Christians we are witnessing the effects of "tender iniquity" (St. John of Shanghai and San-Francisco). The seducers of the church people have developed their own universal language, and their own ecumenical tactics of lies and compromise. The ecumenical love, tolerance and respect are shown not only to the "traditional" distorters of Holy Scripture and the abusers of the Holy Fathers. The apostates have opened their arms to embrace the overt idolaters and magicians (through whose "purifying fires" they are not averse to walking occasionally), as well as perverts -- sodomites and lesbians, whose "masses" they attend and advertise with deference in their own publications.

Almost the entire world is in the grip of evil and madness. Hell has moved so close to us as never before. We have entered a prolonged Passion Week. Terrified we are witnessing the "constant mockery, spitting at, and crucifixion of Christ" (Justin Popovich). All those who feel compassion and love for Christ are called upon to confess their faith. We have no other way, we are under siege -- "*They compassed me about, yea, they compassed me about; but in the name of the Lord I will destroy them*" (Ps. 117,11)

Only a handful of those who loved the Savior huddled at the Cross on which He suffered. Similarly, now, 2000 years later, there has remained in the world a little flock of Christ, dispersed throughout many countries, but still faithful to the Lord Who had promised not to leave them orphaned "*for the Lord will not cast off His people, neither will He forsake His inheritance*" (Ps. 93,14).

Firmly believing in the Lord's promise "*I will build My Church, and the gates of hell shall not prevail against it*" (Mt. 16,18) we trust that "even in the terrible times which the Church is now experiencing, when it seems to be perishing under the onslaught of the enemy, the Lord proffers It His help and saves It from ruin" (Archbishop Seraphim Sobolev).

For the sake of our contemporary confessors of Christ and those who sincerely try to understand the present situation of the Church, we have undertaken the present work and also its translation into English.

Although the author is well aware of her unworthiness, she takes the liberty writing

on the apostate ecumenism while relying solely on the teaching of the Church and on facts, refraining, as far as possible, from personal conjectures and evaluations. We found a prerequisite for this inspired daring in the words of our God-loving compatriot, Alexei Khomyakov, concerning obligation of every member of the Church to defend It when needed, inasmuch as the Church has no official advocates [4].

The translation of the first version of "Ecumenism...", made by **Olga I. Koshansky** in Australia, prompted us to completely revise the original, and to actually write a **new work**. The present text is approximately five times the size of the previous one and presupposed a great deal of work on the translation which, without fault or reproach, was executed by O. I. Koshansky. Some of the numerous notes and references, this book within the book, with which we have supplied and documented our text, were translated by **Dimitri M. Hintze** who had also kindly agreed to offer advice in the process of reading the English manuscript. To both of them we are deeply grateful for the work done.

We sincerely acknowledge invaluable comments and cooperation offered by Archdeacon **Germain Ivanoff-Trinadzaty, Dr.phil.** (Lyon, France).

Without the participation of those whose unselfish and constant help, advice, spiritual guidance and prayers supported us, this book would have simply remained unpublished. In the first place it concerns Fr. **Archimandrite Alexy (Makrinov)** who not only guided the author but also substantially supplemented many chapters.

Ludmilla Perepiolkina, Dr. phil.

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[1] See Archimandrite Justin Popovich, "Pravoslavnaja Tserkov' i Ekumenizm" (Orthodox Church and Ecumenism), publ. by the Hilandari Monastery, The Holy Mount Athos, Thessalonica, 1974. Here and further on we quote from the abridged and amended translation from the Serbian, Moscow, 1993, p.2.

[2] Archpriest Lev Lebedev, "Pochemu is pereshel v Zarubezhnuiu chast' Russkoi Pravoslavnoi Tserkvi" (Why I joined the Russian Orthodox Church Abroad), Montreal, Brotherhood of St. Job of Pochaev, 1991, p. 30.

[3] See "Bishops' Council of the Russian Orthodox Church. Documents, 29 November - 2 December 1994". Moscow, MP, Publ. "Khronika", 1994, p. 26 a. o.

[4] The idea expressed by A.S. Khomyakov more than one hundred years ago has today acquired particular significance, and deserves to be quoted in full. "When an entire country is being calumniated, private individuals who are the citizens of this country have an unquestionable right to defend it, but they have just as much right to face the slander in silence allowing the future to exonerate their homeland... Not so in the matters of faith or the Church. Being the revelation of Divine truth on earth, the Church, in its very essence, is intended to become the common homeland for all people, and It does not permit any of Its children to remain silent in the face of slander directed against It, and aimed at the distortion of Its dogmas and principles... The only sword which It (the Church - L.P.) may use... is the word. For this reason every member of the Church not only may by right respond to slander to which It is subjected, but is obliged to do so. Silence, in this case, would be a transgression not only against those who have the happiness to belong to the Church, but also, and even to a greater extent, against those who could have been blessed with the same happiness, if false concepts would not have deflected them from truth. Every Christian, when hearing of attacks against the faith he confesses, is obliged to defend it to the extent of his abilities and without waiting for a special sanction, because the Church does not have any official advocates". A.S. Khomyakov, "Theological Works", Prague, 1867, v. II, pp. 31-32. The above quotation is taken from A.S. Khomyakov "Neskol'ko slov pravoslavnago khristianina o zapadnykh veroispovedanjakh" (A Few Words of an Orthodox Christian concerning Western Confessions).

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For everyone familiar with Church history, particularly with the history of its struggle with heresies, it is becoming clear that ecumenism is the heresy of heresies. The World Council of Churches has "concentrated in itself, like in a certain focus, all blasphemy, delusions and oppositions to Truth which existed throughout the entire spiritual history of mankind, from Cain, Ham to Judas the traitor, Karl Marx, seducer Freud, and all our contemporary blasphemers" [5].

As we look at what is going on in the contemporary world, we involuntarily remember the words of St. Nilus the Myrrh-bearer concerning the end-times when "in their wicked deeds men will surpass the demons and will be of one spirit with them" [6].

We live in the age of apostasy, the age of false values. The total apostasy from God is the sign of our times and it is inseparably bound with ecumenism. The mirage of ecumenism, its substitute for Christian charity, is promoted and glorified throughout the world. At the present time all Local Churches belong to the WCC, except the Russian Orthodox Church Abroad [7].

In 1983 the Bishops' Council of the Church pronounced anathema against ecumenism. Its text reads as follows:

"To those who attack the Church of Christ by teaching that Christ's Church is divided into so-called "branches" which differ in doctrine and way of life, or that the Church does not exist visibly, but will be formed in the future when all branches or sects, or denominations, and even religions will be united into one body; and who do not distinguish the priesthood and mysteries of the Church from those of heretics, but say that the baptism and eucharist of heretics is effectual for salvation; therefore, to those who knowingly have communion with these aforementioned heretics or who advocate, disseminate, or defend their new heresy, commonly called ecumenism, under the pretext of brotherly love or the supposed unification of separated Christians, Anathema!" [8].

Metropolitan Vitaly writes: "By pronouncing anathema against ecumenism, the Russian Orthodox Church Abroad is protecting its flock from this apocalyptic temptation. At the same time it has involuntarily imposed a serious task upon the conscience of all local Churches as, sooner or later, they will have to resolve this issue in one way or another. Their further spiritual destiny in the Orthodox Church will depend on how they solve this problem. *De jure*, this anathema pronounced by us is of a purely local character (of the Russian Orthodox Church Abroad), but, *de facto*, it is of great historical and universal significance only because ecumenism is itself the heresy of a universal scale. The place of the Russian Orthodox Church Abroad is apparently on the conscience of all Orthodox Christians. This is the large cross which the Lord has placed on our shoulders. It is impossible to keep silent any longer, because any further silence could be likened to a betrayal of the truth, and may God deliver us all from that" [9].

Only the "little flock" remains faithful to Christ, knowing that the Lord will not leave comfortless those who love Him (John 14, 18).

The canonical purity of the Russian Orthodox Church Abroad now attracts a great number of people in Russia who are pure of heart. The official lies and slander which the Moscow Patriarchate casts on the Russian Orthodox Church Abroad and its parishes in Russia, are now useless.

The time will come when the Moscow Patriarchate will be made answerable before God for the damage done by ecumenism to longsuffering Russia. It is terrible to go against the truth of the living God and to create the church of "the wicked". What will happen, if through its sins the MP will soon lose grace, and this will become obvious to all, especially to the "little ones" whose pure faith alone upholds the holy Orthodoxy in Russia?

THE LANGUAGE OF BABYLON

[5] Archbishop Vitaly (Oustinov, now Metropolitan, the First Hierarch of the Russian Orthodox Church Abroad), "Ecumenism", report presented to the Council of Bishops of 1967 in Mahopac, USA; Montreal, 1982, p. 9.

[6] "The Posthumous Pronouncements of the Venerable Myrrh-bearing Nilus, the Athonite". Published by the Annunciation Cell of Elder Parthenius on Athos, Athens, 1912, p. 59.

[7] The Patriarchate of Jerusalem has also made a decision about the Church of Jerusalem ceasing to participate in the dialogues with the heterodox and in the World Council of Churches. See the "Declaration of Patriarch Diodorus" in the Orthodoxos Typos, No. 842, 16.6.1989, p. 1, col. 1-3.

[8] Pravoslavnaya Rus' (Orthodox Russia) No. 10 (1271), 15/28 May, 1984, The Printing Press of St. Job of Pochayev, Holy Trinity Monastery, Jordanville, N.Y., p. 3, col. 2.

[9] Archbishop Vitaly, "The Council of Bishops of 1983", Pravoslavnaya Rus' (Orthodox Russia), No. 10, 15/28 May, 1984, p.3, col. 2.

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"O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us" (Ps. 137,8)

Diplomacy, i.e. the professional art of compromise, is completely alien to Christian morals by its nature: "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Mt. 5,37). While admissible in worldly politics, it is not appropriate in the Church of Christ which is not of this world. Can one really imagine diplomatic martyrs, or clever confessors?!

"The politics of Vatican", "the Vatican diplomacy" with its *reservatio mentalis* [10] have become common names of a reality with an age-old practice in intrigues, cruelty, mimicry behind it. Ecumenical politics, which is being inspired by Hades and which has absorbed both the experience of the Vatican and the practice of numerous other heretics, schismatics, and the enemies of the Church of Christ, has attained an unprecedented refinement along its path towards syncretism (via syncretistica) and an unheard of success in justifying all kinds of compromise. For the time being it has not made wide use of force, but only for the time being...

The language of ecumenism, this **universal jargon of the latter day Babylon**, this tool of anti-Christian forces, would merit a special moral-linguistic research. We wish only to note its world-wide cunning and demonic perfection. This language, for the time being, is one of the main tools of apostates. It is called upon to justify all their lawlessness and lies, all their betrayals of Christ and His Church, all their compromises -- from prayers with heretics and idolaters, which are forbidden by Canons, to an arbitrary lifting of anathemas from unrepentant heretics (Monophysites and Papists). By means of this language they try to conceal their disdain for the Holy Scripture and their hostility towards Holy Fathers, the hostility which makes itself evident even when they are vainly trying to adjust patristic theology to their wretched conjectures! Called upon to unite into one harlot-church, the representatives of most diverse confessions and cults: from pagan idolaters to Orthodox, this language is unusually tensile and flexible.

The ecumenists' inclination to generalizations and the usage of abstract means of expression which is so alien to Orthodox consciousness was brought up as far back as the Second Council of the Russian Orthodox Church Abroad in 1938: "Resolutions of ecumenical conferences often suffer from vagueness, diffusiveness, reticence and a nuance of compromise; sometimes they develop formulas in which the same expressions may be interpreted differently" [11].

Being based on the ecumenists' principle -- **not to discuss any confessional differences, but to try in every way possible to reveal and emphasize the elements of similarity and the points of contiguity** -- this language misleads people untrained in theology. It presents them with a substitute of love -- an ecclesiastical pluralism: "faith is one, but its expressions are manifold depending on the culture", and make ambiguity or vagueness of verbal expression pass for truth. "But how can one justify heretical formulations of Christ's mystery by diversity of cultures, as if the mystery of faith were stipulated by human cultures and not by the Superior and independent heavenly reality and Divine revelation, to which human culture and reason should submit" (2 Cor. 10,5) ? [12].

The invention of the "pluralism of faith" ("faith is one but its expressions are manifold") is refuted by the entire Holy Tradition. In particular, by the life and work of the great teacher of the Church, hieromartyr Irenaeus, Bishop of Lyon, who lived in the 2nd century, when Christianity was already propagated amongst many peoples of the East and West with different national specifics and cultures. According to Saint Irenaeus, "Despite the fact that the Church, is dispersed throughout the world, but by virtue of the **same Spirit of God** abiding in it, and because of the continuity of the **same apostolic calling**, it preserves the **same teaching everywhere. It has the same faith, as if having the one soul and the one heart; it preaches and teaches in the same way, as if speaking with one mouth**. And though the languages in the world are not alike, the power of Tradition is the same. Churches founded in Germanic countries do not believe and preach faith in their own way; neither do the churches in Iveron, in Celtic lands, in the East, in Egypt, in Libya, nor the Churches founded in lands surrounding the Mediterranean lands. But like the sun, this creation of God, is the same in all the world, so the sermon of truth, being one and the same in the entire Church, shines and enlightens all" ("Against Heresies", Book I, Ch. 10. Our emphasis - L.P.)

Falsifiers of truth very often attempt to "prove" ecumenical lies, about "ecclesiastical pluralism", about "plurality in unity", by referring to the trinity of the Holy Trinity. However, their "example with the Holy Trinity... is groundless, offensive to God and sacrilegious, because the so called "churches" are false churches compared with the one and only Church founded by our Lord Jesus Christ, and cannot be one with it. In the Holy Trinity everything is Truth: God the Father is Truth (Jer. 10, 10), the Son of God is Truth (John 14,6), the Holy Spirit is Truth (I John 5,6). The Truth makes the Holy Trinity one (John 5,7). The Truth must unite churches, if they want to be one, because Truth cannot be united with error" [13]. The spiritual and moral minimalism of ecumenists determines their flexible vocabulary; their intolerance and rudeness break out only when they feel caught in a lie by the Holy Fathers, particularly by the confessors of Orthodoxy. Therefore these wolves in sheep's clothing have declared secret war on them by having marked the entire Holy Tradition by the detestable term "ideology".

Anyone familiar with the language of ecumenists knows how insistently they like to repeat the words "truth" and "love", although in fact they are just words to them. "Truth comes from God, is contained in the word of God, and is comprehended through the grace of Christ" [14]. The whole truth, not the fragmentary one, is contained in the One, Holy, Catholic, and Apostolic Church, which is "*the pillar and ground of the truth*" (1 Tim. 3,15), because, in the words of St. Theophan the Recluse, "it is the Church of the living God Who is the God of Truth, or the Truth itself. Do not look for truth anywhere else! There are some likenesses of truth outside it; but the real truth is exclusively within it" [15].

Frequently, when reading documents, speeches and addresses of ecumenists, we noted the gulf which exists between their artful sophisms and clear as living waters

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the words of the Holy Fathers. Wily words of the language of Babylon usually conceal the pride of mind and the "truth in unrighteousness" (Rom. 1,18). Its senselessness and all-inclusiveness remind us of the "duckspeak" of George Orwell's personages in his famous book "1984", and ecumenical "truth" and "love" unwittingly associate with Orwellian realities -- "minilove" and "minitruth".

As an example we will quote the words of Patriarch Ignatius IV of Antioch, one of the fiercest ecumenists, taken from his speech preceding the opening of the Central Committee of the WCC, "About Truth, Church and Love" [16]. This sweet-sounding figurative rhetoric, like a song of an "ecumenical siren" mesmerizes those who no longer hear the voice of the good Shepherd (comp. John 10, 3-5,11):

"My friend, my dear Christian, I need your glance turned to Christ, in order to open my heart... the body expands so that it encompasses the entire world, and the Church must become the mystery of mankind and of the Universe. We must also have a presentiment of the body uniting in the **meeting of religions and cultures** (*our emphasis - L.P.*) ... India and Buddhism testify about the world as the theophany, and about man as the world within. The Law in Judaism and Islam is an obstacle to the rhythm of death. Socialism, if it acknowledges the freedom of Spirit, individualism, if it contests loneliness and finality, will be able, thanks to a Christian leaven, to stimulate this communication, the outlet and openness which constitute the truth (sic!) of man.

"Eastern monks see the heavenly Alpha in Christ, revolutionary Christians of the "third world" see the Omega of history in Him. But Christ is both the Alpha and the Omega at the same time... Alas, the Spirit is suffering just as Christ does. Hatred is foolishness, and the worst foolishness of perfidious reason, and **theological slogans** (*our emphasis - L.P.*), in which we wish Him to be contained, are His death (*sacrilegious nonsense - L.P.*), just as an indifference, mockery, boredom and emptiness. He loves the pride of atheists (?) (comp. "God resisteth the proud, but giveth grace unto the humble" /James 4, 6; I Peter 5, 5/) and the humility of the faithful, but slavery and abasement make Him suffer... rejection of the ecclesiasticism of the "heterodox" confessions, rejection of the **actual bond with God in other religions, demonization of an atheist** (*our emphasis - L.P.*). All this, according to the Apostle Paul (?!), constitutes malice, perfidiousness, ill-intentiousness...

"Our common task, -- says this Antiochian ecumenist, -- is the development of a **post-ideological Christianity** (*emphasis by Ignatius IV*) **where the truth is not a system** (*our emphasis - L.P.*), but a Person, witnessing the absolute love... Such love, by constantly increasing the intensity of communication, gradually acquires the force of proof. It will be able to gradually unite the **partial truths** (*our emphasis - L.P.*), which will mutually compliment, instead of contradicting each other, and thus will cease being partial... **The truth means meeting, and the Church must become the place of the most intense meeting**" (*our emphasis - L.P.*).

The urge to make the Church of Christ the place of all kinds of "meetings" and the search for an "unusual reciprocity" not only with Roman Catholics but also with Muslims, Jews, Buddhists, atheists, socialist, revolutionaries, etc. -- this urge is the object pursued by Ignatius IV and his fellow-ecumenists.

Speaking of **God's love and mercy**, this "Orthodox hierarch" resorts to a metaphor which we categorically refuse to quote because of its indecency. Ignatius IV makes use of Freudian-sexual terms for his verbiage which he calls "**intuition**". He notes that at the beginning of our century "great Russian sophiology tried to express this intuition" [17] (he has in mind Sophianism and its authors-heresiarchs, clerics Pavel Florensky, Sergei Bulgakov and their followers whom we discuss in the respective Chapters).

We permitted ourselves to quote extensively from Ignatius' IV speech in which he so remarkably expressed the general pathos of ecumenism, its syncretism, and relevance. It is true, intellectualism does not always mean reverence and fear of God... It is probably those like Ignatius IV that Bishop Maximos of Pittsburg had in mind when he called them "**trained theologians**" who can "understand the theological terms and the fine connotations" of ecumenical dialogues, particularly that of the Balamand Agreement with the Catholics, which "can neither be understood, nor correctly interpreted by untrained theologians and lay people" [18]. While doing justice to Ignatius' IV vivid style and brilliant erudition, we should note how unfavorable by contrast to him are the ecumenists-renovationists from the Moscow Patriarchate - Kochetkov, Sviridov, Chistyakov, and the like, sluggishly and tiresomely imposing their "truths" on the pages of the Paris based **Pensée Russe**.

Let us note that the words of the "Patriarch" of Antioch constituted a sermon and were delivered **from ambo prior to a liturgical service**. Subsequently the entire spiritually harmful speech was published by the **JMP**, which at that time (1989) was almost the only source from which millions of people in Russia eagerly reaching out for Orthodoxy could learn about the Church's teaching. Practically all issues of this Serbian-ecumenist newspaper are speckled by similar "sermons" and texts. One encounters routine samples of ecumenical "theologizing" at every step. Not many people show their surprise now, and even fewer express their indignation. Here is, for example, the text of a patriarchal telegram: "To his Eminence hambo-lama Gaadan, the President of the Buddhist Conference for Peace: "Dear brothers! I cordially greet you and all the Buddhist brothers... I trust that we will continue... Joining our efforts in the field of spiritual development and **exaltation of man** (*our emphasis - L.P.*)... May your efforts be blessed... Alexius, Patriarch of Moscow and All Russia" [19].

What, then, was the subject of the Conference attended by "His Eminence" hambo-lama Gaadan and other "Buddhist brothers" of Patriarch Alexius II, greeted and blessed by him in the above quoted expressions? **JMP** informs: "They had five topics on their agenda: Buddhist philosophy and the contemporary world; harmony between nature and man; Buddhist ethical principles and upbringing in the spirit of peace; heritage of Buddhist art; astrology (*our emphasis - L.P.*) and Eastern tradition in Buddhism" [20]. As we see, the "most holy" first hierarch of the Orthodox Church invokes a blessing (could it be God's blessing?) on the people of alien religion who are engaged, among other things, in occult astrology which is forbidden by the Church.

In the same issue of the **JMP** the Moscow Patriarchate has officially endorsed also the following heretical declaration: "The Evangelical [21] and Orthodox Churches are **equally** (*our emphasis - L.P.*) called upon by Jesus Christ, their Lord to witness and

to serve." [22] Should one be surprised at the heterodox and sectarian propaganda raging lately in Russia?!

However, today "Orthodox" ecumenists understand both the witness and service in a fully Protestant fashion. It is not confession of the true faith, salvation of man's soul, or opposition to apostasy that ecumenical bishops are preaching most frequently. They see the real purpose of spiritual struggle in ... "social justice, economic equality among nations, preservation of our ecological system" [23].

Metropolitan Damascene, (Switzerland, the Patriarchate of Constantinople) says: "For Orthodoxy - to serve the contemporary man does not simply mean to bind him again in theoretical plan to the spiritual content of patristic Tradition. It is necessary to activate this tradition, in order to withstand the pressing problems of our time, in order to impartially apply the principles of social justice in overcoming social inequality between the East and the West, the North and the South" [24]. Patriarch Bartholomeos - "Unification of Europe politically, economically, etc., must go with the preservation and consolidation of European civilization" [25] - his hierarchs in diaspora: Metropolitan Damascene, Archbishop Stylianos of Australia (about his blasphemous views see the Chapter on the Balamand Agreement), Archbishop James and Bishop Maximos of Pittsburgh (USA), and many other false hierarchs - they all bring stones for the erection of the "common house" of apostates, of the tower of Babel. There is little that would stop them in this spiritual transgression. Thus, even their judgment concerning the **end of the world** proceeds in **social-political categories**.

The celebration of the 1900 anniversary since Revelation was written by the Holy Apostle John the Theologian, which was organized by the Patriarchate of Constantinople, was turned into an ecological symposium "Revelation and the Environment". The opening of this forum took place on the day commemorating the death of St. John the Theologian. "Politicians, scientists and clergy gathered in Babylonian confusion, discussed the fate of the planet at the end of the century. The festival was honored by the presence of Boutros Ghali, the General Secretary of the UN, A1 Gore, the Vice-President of the USA, Prince Philip of Great Britain, the Greek Prime Minister Andreas Papandreou, and many other politicians and representatives of ecological movement of the world. Present were also Archbishop George Carey of Canterbury, Anglican Bishop Desmond Tutu of South Africa, Cardinal Edward Cassidy, many Roman Catholics and Protestants, and even a few Muftis" [26]. Orthodox Patriarchs - those of Alexandria, Antioch, Serbia, Rumania, a Bishop of Greek Church and a representative of the Bulgarian Patriarchate also took part.

Those assembled on Pathmos exploited the painful problems of mankind, when they tried to present the Revelation, this most mystical Book of the New Testament, only as a forewarning about an ecological catastrophe. As it is usual at ecumenical gatherings, here too they substituted the truth of the word of God "by translating it into the "language" of the new global world view, which paradoxically gives Christian form to its anti-Christian and anti-Biblical substance". Antichrist's accomplices wanted to reduce the universal meaning of the Apocalypse to a mere voice in defense of nature, offering ecumenical dreams about the better "New World Order", and peace and security throughout the world instead. **"It was not by chance that on Pathmos there was no discussion of the passages in the Book of Revelation, which are closely bound with eschatological perspectives of the Church of Christ - with the extinction of the seven lamps, the sign of Antichrist's arrival, and persecution of the Church before the end of the world.** Archimandrite Paulus Nikitaris, the Abbot of the Pathmos Monastery noted with a heavy heart: "they spoke of man, not of God; of creatures, not of the Creator..." [27].

The "celebration" of the memory of the blessed eyewitness of mysteries which was performed by Constantinopolitan and other "Orthodox" participants on the holy island can only be referred to as mockery. How they must hate his words that "*whosoever transgresseth, and abideth not in the doctrine of Christ hath not God*". Being the Apostle of love he, nevertheless, taught to neither receive in one's home those who come with a teaching which is different to the teaching of Christ, nor to bid them God speed. "*For he that biddeth him God speed is partaker of his evil deeds*" (2 John 1, 9-11).

Was it not an evil deed to submit a Biblical text "to free interpretation and dramatization" performed by a "well-known poet, who is completely alien to the Church's life and faith"? Do they have God, those organizers of the "PanOrthodox" celebration on Pathmos, who arranged for it to be concluded with a theatrical performance of the "Voice to the Woman" with Irene Papas in the main role? A few years ago this Greek actress surprised her country by the record which called upon people to love Satan and which attractively displayed the apocalyptic number of the beast on its cover [28].

It is noteworthy that Orthodox inhabitants of Pathmos and those that arrived from other places, and who protested against this outrage were driven out or arrested by the police until the end of the festival. Printed materials and placards of "terrorists", as the policemen called the protesting clergy and lay people, were immediately confiscated. "During those days, people, who watched the heretic cardinals freely entering Orthodox churches and monasteries, felt as if they were occupied by Papists. And yet, a loud cry of an elderly confessor: "*Bartholomeos is a traitor of Orthodoxy!*" reached the Patriarch prior to his departure on board his luxury yacht under the British flag..." [29]

The world power which speaks through traitor-bishops, forces its obedient mass-media to repeat these pernicious lies thousandfold. Such is also the **Pensée Russe**, hostile to everything implied by its name. Its publication is subsidized by the Vatican, and today it is the cheapest newspaper in Russia like the former Soviet **Pravda** and **Izvestiya** [30].

Being in complete agreement with a legion of similar ecumenical democratic publications, **Pensée Russe** is capable of speaking only in ideological clichés. If they write about the Pope of Rome, then, of course, he is "the only one of religious and political leaders...", who can be heard and understood by practically the entire population of the planet. His language is universal... his voice has always been the voice of truth", etc. [31] Endowing the Pope with "infallibility" and "holiness", **Pensée Russe** excels in "enlightening" Russian people by papist ideas of Cardinal Joseph Ratzinger, Henri de Lubac, Louis Bouyer and those like them. Because of the nature and content of publications of **Pensée Russe** (Russkaia Mysl in Russian) it has been aptly called **Vatikanskaia Mysl**. Invariably ecumenical and pro-Catholic,

Pensée Russe admits of having become aware of the "inevitable unity" and the necessity to "overcome confessional differences", and expresses the "desire to cast off the burden of everything old, out of date, unnecessary, and impeding the growth" (i.e. the "burden" of Orthodoxy - L.P.) [32]. In other words, suggestion is made to abolish Holy Tradition and to renounce the holy Martyrs and Confessors who stood firm and uncompromising for the purity of Orthodox faith until their death.

Practicing ecumenical-Jesuit tight-rope walking this newspaper often reflects on the "crisis" of Orthodoxy and on the "ways of rapprochement" with Rome. Every issue of Pensée Russe prints articles, reports and speeches of "Orthodox" clergymen of the Moscow Patriarchate -- Archpriest Ioann Sviridov, hegumen Innokenty (Pavlov), priests Georgii Kochetkov, Alexander Borisov and those like them, whose names have become offensive to the faithful in Russia because of their adherence to Catholicism, ecumenism and renovationism. These agents of the influence of the WCC and the Vatican are tirelessly propagating ideas of the enemies of Orthodoxy. Archpriest Ioann Sviridov, for example, declared that "**the one and the other Church confess the same Nicene-Constantinopolitan Creed** (sic!)... we are already one, despite disagreements. A dialogue with Roman Catholics must be and is the most important matter for Orthodox people... ecumenism needs renewal of ideas, in order to become effective in history..." [33] On the same page of Pensée Russe he is echoed by Cardinal Silvestrini: "relations between the Catholic and Orthodox Churches are somewhat paradoxical. After all, **they have everything in common** (sic!): **sacraments, hierarchy, spirituality, theology, all this coinciding in everything concerning the basic truths** (?!). Their meeting, however, takes place with a chronic delay caused by numerous factors known to us all (*comp. Chapters on the Vatican - L.P.*)... history makes us face the **urgent necessity** to follow precisely this path of rapprochement with the Orthodox" [34] (*our emphasis L.P.*).

As they converge with heretics, the "Orthodox" transgressors withdraw from the Church all the more ; they lose not just simply the Christian judgment (which they, most probably, did not have in the first place), but also an elementary discretion and a sense of measure. In spite of all this, they are being published by their employers, the tolerant Pensée Russe [35] amongst them, which has lost its former high level. Let us consider priest Georgii Chistyakov's article "Happy shall he be, that taketh and dasheth" -- its title alone counts for a lot [36]. All this extensive text is full of abominations, competing with one another. Here is one of them: "Firstly, **they declare Christianity as the only correct world view** [37], i.e. they perceive it as an ideology... Secondly, all those who do not agree with them even in **little things**, are immediately ranked among heretics... Even Patriarchs of Constantinople, Antioch, Bulgaria and others are almost mechanically listed among the heretics, for they make use of the **new calendar**..." [38] Chistyakov goes even as far as condemning patristic teaching and contrives to set it off against the Holy Scriptures: "Ascetic literature interprets Christianity as a struggle with passions. It is possible that precisely this orientation renders it so unprotected from being penetrated by the **mentality which involves a search for enemies, heretics, etc.** [39] The fact is that the Bible does not contain a teaching concerning a struggle with passions (sic!)... The Holy Apostles see the path of a Christian not as the path full of struggle with passions [40] but namely as throwing off of old clothing and as growing out of it. (?) If we think that **evil** is like clothing which can be thrown off, this means that we understand it **to be something external**, non-inherent with regard to the depth of one's self... If we begin to analyze sin... we turn into fighters, and our Christianity simply ends there. Out of the depth of our consciousness we transfer the struggle into the outside world and begin fighting anyone who seems to be thinking and acting differently, etc." (*our emphasis - L.P.*).

Having used for the title of his article the words of Psalm 137, one of the most favorite Psalms of Orthodox people, who during the Great Lent with great tenderness sing: "By the rivers of Babylon, there we sat down, yea, and wept...", this blasphemer permits himself to mock the holy Psalmist and patristic interpretation of the last words of this Psalm: "Happy shall he be, that taketh and dasheth thy little ones against the stones". Instead he offers his pitiful conjectures: "For two thousand years, Church writers have tried to interpret them to the people of God, and as a rule, they agree that the Psalmist speaks here not of Babylonian children, **whose heads are cursed by the authors of Psalm 137**, but of evil intentions which one should suppress in oneself in their incipiency, without waiting for them to gain strength. We think that this pious explanation ...is not quite correct. The Psalm speaks of children, and the Book of Esther also speaks of the actual slaughter... It should not be this way. Although this was the case with Mordecai. May this not be so, **even though this was the dream of the authors of Psalm 137**" (*our emphasis - L.P.*)

This self-confident moralist, who ridiculed the holy Book of Psalms, the expressions of which were often quoted by the Lord Himself, apparently had reason to omit the stern entreaty of this Psalm immediately preceding the words about killing of children: "**O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us**". The daughter of Babylon is the name given by the holy Psalmist to Babylon itself, which is impiety and sin. Besides, Babylon, as everybody knows, is the synonym of the harlot-church of Babylon. Judging by his numerous comments, it is to this church that this blasphemer belongs. Along with other henchmen of Babylon, he will receive his reward. It is about them that the late Patriarch Timothy of Jerusalem said: "Good Jesus Christ! There are people in Thy Church who are not Thy Apostles and who do not pray to Thee: ... they have forgotten Jerusalem and embraced Geneva, where they have created new tablets of covenant. But you too, Geneva, exalted unto heaven, will be brought down to hell!" [41]

Huge sums of money are spent for propaganda and inculcation of anti-Orthodox ecumenical ideas into the consciousness of millions of people of the whole planet earth. Like the powerful and wealthy mass media Pensée Russe, this anti-Orthodox and Russophobic mouth-piece of the Vatican by means of its publications has for many years persisted in calling upon **ecumenists of all countries to unite**.

One may easily assume that in the near future criticism of ecumenism will be publicly censured, and the struggle against it -- made punishable by law. "Using Church organization for their worldly objectives, world rulers will categorically consider all those who dare to protest, to be "terrorists". It is not without reason that Al Gore, the Vice-President of the USA in his book dedicated to the problems of environment, declared Christians who do not think of the earth as their home ("For here have we no continuing city, but we seek one to come" -- Hebr. 13, 14), to be **the enemies of society and progress**. It is not without reason that it was precisely

he who, together with the General Secretary of the UN, had exercised special care over the arrangements for the meeting on Pathmos..." [42] The infernal warfare against Orthodoxy had never ceased; today it has only changed its tactics without having become any less fierce.

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(photo-center)

[10] This term denotes the method legitimized by Rome of conscious misleading of fellow men by means of intentionally ambiguous expression of thought.

[11] The Acts of the Second Council of the Russian Orthodox Church Abroad, with representatives of clergy and lay people participating, on 1/14 - 11/24 of August 1938 in Sremsky Karlovtsy in Yugoslavia, Belgrade, 1939, pp. 301, 306.

[12] Archim. Seraphim (Aleksiev), Archim. Sergius (Iazadzhiev), "Why an Orthodox Christian Cannot be an Ecumenist", SPb., 1992, p. 25.

[13] Ibid., p. 25.

[14] St. Simeon the New Theologian, "Sermons". Moscow, 1892, vol. 1, p. 307.

[15] Bishop Theophan, "Interpretation the Epistles of the Holy Apostle Paul", Moscow, 1894, p. 62.

[16] Sermon of Patriarch Ignatius IV of Antioch and All the East, delivered during the service prior to the opening of the Central Committee of the WCC on 17 July 1989, "About Truth, Church, and Love". "Ecumenical Contacts", JMP, No. 12, 1989, pp. 5257.

[17] Ibid., p. 53.

[18] Bishop Maximos, "Introductory Note" in Illuminator (March-April, 1994), the official newspaper of the New Calendar Greek Orthodox Diocese of Pittsburgh.

[19] JMP, 1991, No. 2, p. 51.

[20] JMP, ibid.

[21] "Evangelical" is the name assumed by an iconoclastic Protestant "church" has broken with Holy Tradition, venerates neither the Mother of God, nor the saints, and does not recognize most of the Church Sacraments. The holy canons forbid to have common prayers with this "church", as with all other heretics.

[22] JMP, ibid. p. 58.

[23] Quoted from: La Lumière du Thabor, Lumière du Thabor, Revue Internationale de Théologie Orthodoxe, No. 39-40. Fraternité orthodoxe St. Grégoire Palamas. L'Age d'Homme, 1994, p. 11.

[24] Ibid., p. 12.

[25] Patriarch Bartholomeos' speech of August 13, 1993 at the evening function organized by the UNICEF to mark his official visit to Rumania. Quoted from La Lumière du Thabor, No. 39-40, p. 159.

[26] "The Festivities on Pathmos". Article from the Bulgarian journal Orthodox Word, Dec. 1995, based on the texts from Agios Agathangelos Esphigmenitis , No. 151, 9 Oct. 1995 and Orthodoxos Typos , Nos. 1144, 1145 and 1146, Oct. 1995. In Russian see Orthodox Russia, Jordanville, No. 1555, 15/28 March 1996, pp. 10-11.

[27] Ibid., p. 11.

[28] Ibid.

[29] Ibid.

[30] Irina Illovaikaya-Alberti, the Chief-Editor of Pensée Russe is also the Head of the editorial staff of the Catholic Radio Station "Blagovest". Numerous photographs placed in Catholic newspapers and periodicals on which one can see Mme Illovaikaya in a company of cardinals and the Pope of Rome himself testify to close collaboration between them. According to the Bulletin Aide " L'Eglise en Detresse (AED), Mareil-Marly, mars 1995, p.4, in 1994 Pensée Russe received from this Vatican organization 400.000 USD. This Bulletin reported that in the same year the Papists spent 25 million USD for the needs (i.e. catholizing) of the Eastern Church, this sum, according to them, constituting more than 40% of their subsidies (Bulletin AED, No.4, Juin 1995, p.2).

[31] Pensée Russe, No. 3861, 11 January 1991, p. 13, col. 1.

[32] "The Time of Church". Documents of International Conference, Moscow, 28-29 May, 1996. Special Supplement (Pensée Russe, No. 4130, 13-19 June 1996, p. 1, col. 1, pp. III-IV).

[33] "On the Path of Rapprochement and Reconciliation", Conference in Rome, dedicated to interrelationship between the Orthodox and Catholics. Pensée Russe, No. 4064, 9-15 February, 1995, pp. 16 and 18.

[34] Ibid.

[35] However, as we know from personal experience this newspaper is only relatively tolerant. Thus, in a letter which we wrote to its editor (No.3569, 16 May, 1985, p. 14) our, as it would seem, inoffensive words, for the Russian paper, commenting that a Russian person, unlike Zinoviev's "homo Sovieticus", will find the way out of the impasse, were replaced by impersonal "people". Beside this personal, but significant example, being familiar with the atmosphere and editorial staff of Pensée Russe, we know how selective is its tolerance.

[36] Priest Georgii Chistyakov, "Blazhen izhe imet i razbiet" (Happy shall he be, that taketh and dasheth), Pensée Russe, No. 4120, 4-10 April, 1996, p. 16.

[37] Is, then, Christianity, according to this Orthodox priest, not the only correct and salutary faith?!

[38] About the problem of the Church calendar, as one of the most important one for the Church, see the Chapter "Calendar Reform" and the Supplement "The Julian Calendar -- the 1000 year Icon of Time in Russia".

[39] Encountering such "spiritual gems" of this priest of the MP one may ask whether he read all of the Holy Scriptures and whether he received theological education. Has he not been trained, instead, in the party school, or some other Soviet organization, where, like his colleagues from the MP "who hide a KGB shoulder strap under the cassock" (Igor Tal'kov) he has acquired, along with other habits, also its dull vocabulary and logic?

[40] About the strict condemnation of passions and the struggle with them requiring "to crucify flesh", in

order to "mortify passions", see Gal. 5,24; Col. 3,5; Rom. 1,26 and 7,5; 1 Tim. 6,4.

[41] Sermon of Patriarch Timothy of Jerusalem (+1955) marking the feast of the Holy Pentecost. Quoted from: Archim. Seraphim, Archim Sergius, "Why Orthodox Christians...", p. 7.

[42] "Celebrations on Pathmos", Orthodox Russia, 1996, N26, p. 11.

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"The abomination of desolation in a holy place" -- these words by prophet Daniel are associated by our contemporaries, particularly Russians, primarily with the destroyed and desecrated churches of our land.

There is also another, patristic, interpretation of the prophetic words: "abomination of desolation in a holy place", namely, episcopal sees occupied by unworthy hierarchs. This interpretation comes to mind every time we see canonical apostasy of "Orthodox" ecumenists going as far as praying together not only with the heterodox, but with the overt idolaters, occultists and wizards, as was the case during the last two ecumenical assemblies in Vancouver and Canberra.

Only the spiritually blind would fail to shudder at the apocalyptic horror of ecumenical meetings and assemblies, each of them invariably marking a new degree of spiritual degradation.

It is difficult to believe that in praying with the heterodox, these ecumenists in clerical ranks do not know, or have forgotten, that such prayers are expressly forbidden by many canonical rules. Specifically, the 10th Apostolic Canon says: "If anyone pray together with one who has been excommunicated, even in a private home, let him be excommunicated himself." And according to the 45th Apostolic Canon: "Let any bishop, priest, or deacon who merely joins in prayer with heretics be excommunicated, but if he has permitted them to perform any services as ministers of the Church, let him be deposed (i.e., unfrocked)" [43].

Are the hierarchs of the Patriarchates of Moscow, Constantinople and many others, who, being under an archbishop's oath, are beholden to observe the canons, the precepts of the Church Fathers, the Church Traditions, and all the regulations and rules of the Orthodox Church [44], until they die -- are they aware that when praying together and exchanging the kiss of love in Orthodox churches with the Catholics, Lutherans, Baptists, Pentecostals and other heretics, they betray the holy Orthodox faith? Do they consciously defy the anathema and the oaths of the Church Fathers pronounced over their "ecumenical brothers", who have departed from the One (i.e. unicum) Holy, Catholic and Apostolic Church?

"Blessed is the man that walketh not in the counsel of the ungodly" are the first words of the Psalm 1. Is it by chance that the divine Prophet and Psalmist put them first? There are no coincidences with God. It is impossible to sing glory to God, to glorify Him **in truth** "in the counsel of the ungodly". And let the ecumenists from the Moscow Patriarchate not pretend that in the "counsel of the ungodly", in the World Council of Churches, they "bear witness to Orthodoxy". No, they participate in the works of darkness, which strive to unite all the untruths and heresies of the world into the one universal "church" -- without Christ. The facts speak of this convincingly. Even ecumenists themselves speak of this in moments of frankness. Thus, did Metropolitan Kirill of Smolensk, Head of the Department of Foreign Church Relations of the MP openly call the WCC the "cradle of the one church of the future" during the 7th Assembly of the WCC in Canberra [45].

It is well known that ecumenists seek to level interconfessional differences and contradictions and to distort our dogmas, to change the canons and the centuries old Orthodox Tradition, i.e. to take from us that which is the basis of the Church of Christ. The "counsel of the ungodly" knows that which is most precious in the Orthodox Church and therefore it encroaches upon Her dogmas and canons. The well deserved credit of Orthodoxy is precisely the fact that from the moment of the inception of the holy Church and up to our own days, it has faithfully and immutably preserved divinely-revealed teaching and Holy Tradition.

"Let that, therefore, abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father" (1 John 2,24).

"Hold that fast which thou hast" (Rev. 3,11). This is a testament of great significance for Christian Orthodoxy. In the opinion of ecclesiastic liberals and renovationists "to hold" and "to preserve" mean the same as conservatism and stagnation. "For the Orthodox consciousness, however, this concept is full of dynamic force -- preservation means an irrepressible **striving** to be always, to the very end, faithful to the Truth, to be armed with this truth, and to be ready to meet all the new and often hidden needs and problems arising before us daily" [46].

The Church of Christ is "*the pillar and ground of the truth*" (1 Tim. 3,15). According to St. Theophan the Recluse, "it is the Church of the living God, Who is the God of truth, or the Truth itself. Everything in her is true. Do not look for truth elsewhere" [47]. On the other hand, ecumenists maintain that any religion, including the heathen ones, "inasmuch as God is one" -- has its own truth and therefore they call on Christians to be tolerant of the faith of others. By being tolerant to spiritual apostasies, ecumenism only confirms the errors of the heterodox when voicing their agreement that these worshippers of heresies, anathematized by the Fathers, also belong to the Church of Christ.

The condescension of "Orthodox ecumenists" called upon to "surmount spiritual barricades" [48] contradicts the rigor which God Himself passed on to us to be exercised in our attitude to unrepentant sinners: *"if he neglect to hear the Church, let him be unto thee as an heathen man and a publican"* (Mt. 18,17).

Following Christ, His holy disciples, St. John the Theologian (2 John 1,10), and the holy Apostle Paul (2 Thes. 3,6) also called the faithful to spiritual vigilance and strictness: In his epistle to Galatians Apostle Paul anathematizes any distorer of Christ's teaching: *"If any man preach any other gospel unto you than that ye have received, let them be accursed"* (Gal. 1, 9).



Metropolitan Vladimir Sabodan (MP) participates in an ecumenical service with Lutherans and Catholics in Finland. Helsinki, 22.5.92



World Conference of Religious leaders. Moscow, 1982.

[43] "The Canons or The Book of Rules of the Holy Apostles, the Holy Councils General and Local and of the Holy Fathers." The Second Complete Edition. Publication of the Brotherhood of St. Job of Pochaev in Montreal, Canada, Russian Orthodox Church Abroad, 1974, pp. 21, 26.

[44] As it is known, every Bishop during his ordination makes an archpriestly oath which in part runs as follows: "I promise to observe the Canons of the Holy Apostles and of the Seven General Councils, and of the pious Local Councils, which have been legitimized for the preservation of rightful behests, and all Canons and Holy Statute inasmuch as they have been made up at various times by those who truly uphold the Holy Eastern Orthodox faith, and to firmly preserve all of these inviolate to the end of my life and with this my promise I give witness that all things that they have accepted I also accept and whatsoever things they have rejected I also reject. ... If I should transgress any of my promises given here, or to break any of the Divine regulations ... Then let me be immediately deprived of my office and of my authority, even without being denounced or accused, and let me be devoid of the heavenly gift, which was granted me by the Holy Spirit during ordination through the laying on of hands".

See also Bishop Nikodim, "Pravila Pravoslavnoi Tserkvi s tolkovaniemi" (The Rules of Orthodox Church with Explanations), vols. 1-2, St. Petersburg Theological Academy, 1911-1912.

Archimandrite Ioann, "Opty kursa tserkovnago zakonovedeniia" (A Practical Course of Ecclesiastical Law), vols. 1-2, St. Petersburg, 1851.

[45] See the daily bulletin of the 7th Assembly of the World Council of Churches in Canberra "Assembly Line No. 10, Canberra, 19.2.1991, p. 3. These words of Metropolitan Kirill can also be heard in the documentary film "Kirkkott keskella Canberra" ("The Church in the Midst of Canberra" which together with the printed text was kindly made available to us by Finnish Television. Recording No. is 436-156-02; the film was screened on the first channel of Finnish Television on April 12, 1991.

[46] The words of the ever-memorable First Hierarch of the Russian Orthodox Church Abroad Metropolitan Filaret (Voznesensky, +1985) which he left as his last testament. Quotation from "Russkiy Pastyr" No. 7, San Francisco, 1990, p.4.

[47] Bishop Theophan, "Tolkovanie pastyrskikh poslanii sv. apostola Pavla" (Interpretation of the Pastoral Epistles of St. Apostle Paul), Moscow, 1894, p. 309.

[48] The Journal of the Moscow Patriarchate (JMP) No. 1, Moscow, 1991, p. 64.

DIVIDING THE INVISIBLE RAIMENT OF CHRIST, I.E. DIVIDING HIS ONE CHURCH

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By casting doubt on the Orthodox dogma which states that only the Orthodox Church is the "One, Holy, Catholic and Apostolic Church", ecumenists maintain that "the Church has lost its unity and now exists only in schisms: Eastern schism, Papal schism, Anglican schism" [49].

Theologizing liberals [*] regard every heresy as a new "branch" of the Church of Christ, and they think that every separate part has the right to be called a "church". Even orthographically they have "equal rights". The **Journal of the Moscow Patriarchate (JMP)** and other ecumenical journals spell them with a capital letter.

The heterodox ecumenical theoreticians, being outside the Church, do not wish to and cannot understand that their communities had fallen away from the Church because of heresies, and that they can join it again only through repentance and rejection of all their errors. In their present state, they have no right to call themselves churches, while being pseudo-churches and while the true Church of Christ, by cutting off heretics, continues to exist as an indivisible Church, integral and internally united in faith.

The ecumenical "branch theory" according to which the Church is divided into Orthodox, Roman Catholic and Protestant "branches", completely contradicts the teaching of the Orthodox Church. The oneness and the uniqueness of the Orthodox Church have always been professed by all the Holy Fathers and teachers of the Church, from the Holy Apostles onwards. This explains the great zeal of the Fathers which they manifested during any act of division and apostasy from the Church, and their strict attitude to heresies and schisms.

The great contemporary Orthodox theologian Justin Popovich says that "as the Lord Jesus Christ cannot have several bodies, so there cannot be several churches... hence, ontologically, splitting the Church is essentially impossible. There never was and can never be any splitting of the Church; but there always has been and will always be falling away from the Church. There was the falling away of Gnostics, Arians, Dukhobors, Monophysites, Iconoclasts, Roman Catholics, Protestants, Uniates and all other renegades forming the heretical schismatic legion" [50].

Theological pluralism admissible and approved by ecumenism is nothing but an attempt to turn Divine Truth into something relative which may be settled by compromise.

St. Mark of Ephesus who upheld Orthodoxy during one of the most critical periods for the Orthodox Church, would say: "Never, oh man, can any matter concerning the Church be improved by compromises: there is nothing in between Truth and lies" [51].

On the other hand, some twenty five years ago, archpriest Livery Voronov, Professor of Dogmatics at the Leningrad (now St. Petersburg) Theological Academy openly urged the differentiation of "universally compulsory dogmas" (*necessaria*) from the other truths of Christian teaching, which he relegated to the category of "doubtful ones" (*dubia*), thereby proposing a re-examination of Holy Tradition, calling it "diverse". He wrote that such a revision "should be accomplished in the spirit of humble (!) awareness of the necessity to eliminate by way of ecumenical understanding, historically caused inaccuracies or exaggerations in the methods or results of theologizing. These may have served to defend Orthodoxy well in the past, but have now become a sort of obstacle to the Church in her great mission to enlighten the world" [52].

Theoretical basis for **distortion of Orthodox dogmas** was more than one decade in preparation: already at the end of the 20ies of our century, archpriest Sergei Bulgakov, who subsequently became a malicious heretic, began to publish his invention on "Sophia" as a certain imaginary feminine principle in the Divine Trinity. Priest Pavel Florensky also added his gnostic contribution to this false doctrine.

The Sophian heresy, distorting the **dogma of the Holy Trinity**, was sympathetically received and further developed first by the renovationists of the "Paris School" and later elaborated and "canonized" by adherents of ecumenism, both "Orthodox" and their heterodox brothers.

The blasphemy of ecumenical feminists was the final and logical crowning touch of Sophianism. Scoffing at the God-man's hypostasis of our Savior they worship the "Divine Sophia" as the third hypostasis of the Holy Trinity.

By signing, in June 1993, the so called Balamand Union with Catholics, "Orthodox" ecumenists have openly expressed their utter disregard for the **dogmatic teaching of the Church on the Holy Spirit**. It is a generally known fact that the distortion of the Creed by the Roman Church through unlawful addition of the "filioque" to it, in 1054, led to the falling away of Rome from the One Holy Catholic and Apostolic Church. Nevertheless, archpriest Ioann Sviridov, who represented the Moscow Patriarchate at the conference in Rome, dedicated to relations between the Orthodox and Catholic Christians, cynically announced, among other things, that "both Churches confess the same Nicaeo-Constantinopolitan Creed" [53].

Disregard of Christology and the **dogma on the two natures of our Lord Jesus Christ** is evidenced by the "Orthodox" members' of the World Council of Churches recognition of Monophysites as their coreligionists, and by their union with them.

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[*] Keeping in mind the patristic saying that "A theologian is the one who truly prays", we shall abstain from calling the pseudo-wise theoreticians of ecumenism – "theologians" (L.P.)

[49] See G.G. "O vzaimootnosheniakh Pravoslavnui Tserkvi s inoslaviem" (Concerning the Relations between the Orthodox Church and Heterodoxy, Orthodox Russia (Pravoslavnai Rus') No. 5 (309), 1941, pp. 2-3 (in Russian). Cf. Vokumenische Rundschau , Stuttgart, 1969, S. 378.

[50] Archimandrite Justin (Popovich), "Dogmatics of the Orthodox Church", book 3, Belgrade, 1978, pp.

209-212 (in Serbian).

The ever-memorable Fr. Justin (+1979) was a Professor of Dogmatics at Belgrade Theological Faculty; he is an author of many works, in particular of the book "The Orthodox Church and Ecumenism", Thessalonica, 1974. Greek translation by hieromonks Amphilochius and Athanasius.

[51] See Archimandrite Amvrosy, "Sviatoi Mark Efesskii i Florentiiskaia Unia" (St. Mark of Ephesus and the Union of Florence), the St. Job of Pochaev Press, Holy Trinity Monastery, Jordanville, N.Y., 1963, p. 340 (in Russian).

[52] Prof. Archpriest Livery Voronov, "Edinstvo i raznoobrazie v pravoslavnui traditsii" (Unity and Diversity in the Orthodox Tradition), JMP No. 10, Moscow, 1970, pp. 72-73 (in Russian).

[53] "Na putiakh sblizheniya i primireniia" (On the Path of Rapprochement and Reconciliation), Pensée Russe, Paris, 9-15 February, 1995, No. 4064, p. 16. It should be noted that archpriest Ioann Sviridov is the director of the mass media information at the Department of Religious Education and Catechization of the Moscow Patriarchate, and is also the chief editor of the Radio "Sophia".

FOOD OF DEMONS

ECUMENISM -- A PATH TO PERDITION

"EUCHARIST OF HERETICS -- FOOD OF DEMONS"

The life of the Orthodox Church, the Body of Christ, rests upon its sacraments. Their mysterious effect of God's grace presupposes, on our part, a pious safeguarding of their sacredness from any contact with something impure. The Savior Himself forewarned us: "Give not that which is holy unto the dogs" (Mt. 7,6). This is why the most important sacrament, the Eucharist, is celebrated during the Liturgy of the faithful, after the departure of the Catechumens.

We are reminded of this, prior to the Eucharistic canon, by deacon loudly proclaiming: "The doors! The doors!" (i.e. close the doors in order that the Mystery of mysteries, the holy Eucharist may begin). And approaching the Sacred Chalice, with fear and trembling, to partake of Christ's Body and Blood, we pray to Christ promising to be faithful in love: "for I will not speak of the Mystery to Thy enemies; I will not give Thee a kiss like did Judas". How, then, is it possible to demonstrate the Divine Liturgy on ecumenical rostrums, to make it a spectacle for all kinds of enemies of the Church -- heretics, idolaters, sodomites, and other servants of satan?!

"Orthodox" ecumenists more and more often reveal their indifference to tenets of our Christian teaching. This enables them to have their blasphemous "theological" dialogues with representatives of "monotheism" -- Judaists and Mohammedans, and even with idolaters -- Buddhists. The lukewarm spirituality of ecclesiastical "diplomats" permits them to acknowledge the "Holy Sacraments" of heretics. Thus "Orthodox" ecumenists commit a sin against the 9th article of our Creed, inasmuch as they do not confess the One, i.e. the only Church exclusively preserving all the Holy Sacraments. Metropolitan Vitaly (Oustinov) comments that "the Fathers deliberately included the Nicene Creed in the Divine Liturgy and other daily Church services as a prayer, in order to impart to our souls the entire Orthodox teaching expressed in this perfect and concise form. That is, to make the Creed our life, rather than an abstract teaching. Thus, the Fathers teach us that our communication with our Lord God may only be through prayer; that we should discuss our Lord God not with our intellect alone but contemplate Him with all the faculties of our soul -- our mind, heart and will -- in prayer and faith. The Creed is not only the statement of our teaching, our memorandum on faith, but a **prayerful spiritual effort of all the faculties of our soul**" (*our emphasis - L.P.*) [54].

Every dogmatic truth which we confess in prayer is the source of our moral power which enables us to receive the gifts of the Holy Spirit. "True life, life in Christ, life in the Church depends on the true spiritual effort of faith and prayer" [55]. According to Christ's teaching, man is united with God in the Mystery of Communion -- the holy Eucharist. The Lord says: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world... Verily, verily, I say unto you. Except that you eat the flesh of the Son of man, and drink His blood, ye have no life in you... He who eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" (John 6, 51-56).

The mystery of Eucharist unites human beings with God, thus uniting them together in one Body of Christ, i.e. the Church. There is no, and cannot be, Holy Communion outside the Church [56]. The Holy Spirit Which transforms the Holy Gifts into the Body and Blood of Christ, does not descend upon a gathering of heretics who deviate from the Truth. According to the Fathers, "eucharist of heretics is food of demons". Therefore, Eucharist is possible only in the One, Holy, Catholic and Apostolic Church. At the same time, if there is no Holy Communion anywhere else except in the Orthodox Church, there are no other sacraments either: "God the Holy Spirit descends in all the Holy Sacraments for the sake of the incarnation of the Son of God, of His being God-Man" [57].

Orthodox Christians should be firm in their knowledge that religious communities which deviate from Orthodoxy do not and cannot have any Holy Sacraments. Partaking of Holy Communion by non-Orthodox, inter-communion practiced by ecumenists is nothing but a profanation of the Holy Eucharist, blasphemy against the Holy Spirit, which shall not be forgiven either in this world, or in the world to come, according to our Savior (Mt. 12, 31-32).

ECUMENICAL FRIENDSHIP

[54] Archbishop Vitaly (Oustinov, now Metropolitan, First Hierarch of the Russian Church Abroad), "Ekumenizm" (Ecumenism), a report made to the Council of Bishops in 1967 in Mahopac, USA; Montreal, 1982, p. 14.

[55] Ibid. p. 15.

[56] See Archbishop Hilarion, "Khristianstva net bez Tserkvi" (There is no Christianity without Church), Second edition by the Brotherhood of St. Job of Pochaev, Montreal, 1986, pp. 22-25.

[57] Archbishop Vitaly, "Ecumenism", p. 16.

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The late Archbishop Seraphim (Sobolev) wrote: "It is difficult to say where Orthodox ecumenists deviate from the Orthodox faith more: in their writings, or by participating at Ecumenical conferences" [58]. This participation involving the acceptance of dogmatic compromise and departure from Holy Tradition is, in its essence, betrayal of Orthodoxy. Many things have changed in the consciousness of local Orthodox Churches, including the Moscow Patriarchate, since they joined the Ecumenical movement [59].

At their Moscow Council of 1948 the Moscow Patriarchate defined the "ecumenical movement as a new attempt to erect the tower of Babel, as a sign of a usual delusion of man... based on his vice of pride. It has replaced the task of an inner, organic and dogmatically based unification by an external mechanical unification." It is extremely significant that at that time the MP thought that "true Church unity was a foreign concept to the understanding" of ecumenical movement, and that to embrace it would mean "to reject true Church unity... in space and time... to break the uninterrupted chain of grace uniting the Orthodox Church with the holy Apostles through the Apostolic succession... to sell off our zealously guarded treasure of faith for the mess of pottage of earthly benefits and to thereby participate in ensnaring of human souls" [60].

These last words sound particularly bitter, when they are compared with present-day praises sung in honor of ecumenism by "Orthodox" ecumenists of the Moscow Patriarchate.

Apart from the deviation of these "Orthodox" ecumenists from their faith through violating of holy canons and the dogma of the Church, (which we confess in the 9th article of our Creed), ecumenism has produced other bad fruits. Particularly, friendship which develops among ecumenists. Imperceptibly for themselves participants of ecumenical gatherings deviate from their former convictions and acquire a special language, terminology and a way of thinking which develop in the process of dialogue. Thus is attained the estrangement of Orthodox ecumenists from their Mother-Church, the darkening of their consciousness by the non-Orthodox heretical delusions. Just as the holy Apostle Paul observed: "*evil communications corrupt good manners*" (1 Cor. 15, 33).

There is such a concept as "spiritual chastity" (Archimandrite Konstantin Zaitsev) without which faithfulness to Christ is unthinkable. According to a contemporary religious writer "ecumenical gatherings, prayers and concelebrations foster constant infidelity of the participants to their own faith, and inculcate a malicious state of spiritual adultery into their souls" [61].

Ecumenists have long since been aware of the importance of personal communication for the cultivation of confessional indifference and unscrupulousness. They have a good reason not to limit themselves solely to printed publications; above all they particularly encourage personal contacts which are established at their conferences, assemblies, all kinds of dialogues and gatherings.

In the West, as a rule, ecumenism has been propagated on a mass scale for decades, aiming, first of all, at the demoralization of the Orthodox faith: other confessions being of no particular interest to the enemy of mankind, because they are already partly, or fully in his power.

Functionaries of Ecumenical Movement, both in the West and especially in Soviet Russia, have always been greatly attracted by free trips abroad and to all the related benefits.

Theological schools of the Moscow Patriarchate are being demoralized with the aid of ecumenism according to a plan which is intended to project many decades into the future. Intending priests are openly inoculated with the ecumenical world view instead of the Orthodox faith. Many of them are being sent to study at the ecumenical centers in the West, while many foreign non-Orthodox students are studying at the theological seminaries and academies of the MP, and getting their theological degrees (!) there. Western heretics are invited not only to give an occasional lecture, but entire courses. Thus, in a course of a number of years, at the end of the 70-ies and the beginning of the 80-ies, Professor of the Eastern Institute in Rome, Jesuit Michael Arranz, lectured in Liturgies at the Leningrad Theological Academy. He himself had received a PhD in Theology from the hands of "Orthodox" Metropolitan Nikodim (Rotov), and robed as an Orthodox priest, had partaken of the Holy Communion in the sanctuary of the Academy's church.

Thus, confirmed betrayers of Orthodoxy are formed in the MP. During the years of "reconstruction", hundreds of parish priests of the Moscow Patriarchate were only too happy to participate in the "exchange scheme" and to be worked upon in Protestant and Catholic communities in the West, while countless western missionaries, due to the benevolent connivance of the MP have been openly engaged in corrupting Orthodox people in Russia. As the patriarchal archpriest Ioann Sviridov recently said while in Rome: "Russia is the land of mission" [62]. And most recently, there has begun a direct bribing of Orthodox clergy of the MP by Catholics. Indeed, all these excesses and crimes of ecumenists are nothing but a "spiritual adultery"!

This expression has been used by priest Timofei Selsky [63].

[**PRIESTHOOD OF WOMEN**](#)



Banquet following one of the ecumenical conferences

[58] Archbishop Seraphim (Sobolev), the report "Nado li Russkoi Pravoslavnoi Tserkvi uchastvovat' v ekumenicheskem dvizhenii?" (Should the Russian Orthodox Church take part in the Ecumenical Movement?) in the collection "Deianiiia Soveshchaniia glav i predstavitelei Avtokefalnykh Pravoslavnikh Tserkvei..." (The acts of the Conference of the Heads and the Representatives of the Autocephalous Orthodox Churches...) , vol. 2, Moscow, 1949, p. 376.

[59] The Moscow Patriarchate (MP) Became a member of the World Council of Churches in 1961 at the 3rd Assembly of the WCC in New Delhi.

[60] "Deianiiia Soveshchaniia glav i predstavitelei Avtokefalnykh Pravoslavnnykh Tserkvei..." (The Acts of the Conference of the Heads and the Representatives of the Autocephalous Orthodox Churches...), vol. 2, pp. 414-415.

[61] Tuskarev A., op. cit., p. 60

[62] See Footnote [4].

[63] Priest Timofei Selsky, "O duchovnom tselomudrii" (On spiritual Chastity), Orthodox Russia, Jordanville, 1995, No. 1 /1526, p. 9.

"PRIESTHOOD" OF WOMEN -- A NEW TEMPTATION BY THE ANCIENT SERPENT

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Degradation of women has become one of the perilous signs of spiritual, moral and physical degradation of the contemporary society. As one philosopher observed: "a society is like its women".

The struggle for rights, women's rights in particular, has created a certain "climate" of our era. Particularly ugly is a feminist movement inspired by a feeling of hatred, dissoluteness and lust for power. This movement has assumed global proportions involving in its madness even countries most backward, as regards emancipation.

The struggle of feminists is unappeasable. It is a contemporary version of the struggle of the mythological Tantalus. Instead of giving life and love in accordance with their nature, feminists are fiercely striving for power, including power in the Church [65].

Modern day priestesses, gone mad with pride, blasphemously claim to be celebrating liturgy and offering sacraments. What an awful spectacle!

All this, contrary to the absolutely clear apostolic instruction: "*For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; ... And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church*" (1 Cor. 14, 33-35).

Have the God-inspired words of the chief Apostle become obsolete, or show disdain of women, as maintained by the vain champions for equal rights?! Did not the same Apostle say that : "*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus*" (Gal. 3, 28). With these amazingly simple words the Apostle refutes not only the wearisome squabbling regarding freedom, nationality and chosenness, but also explains the essence of true equality of men and women.

The Apostle's scrupulous attitude to women's conduct in church is caused not only by the well-known transgression of our original mother Eve who had plunged Adam, and subsequently the entire mankind, into the original sin, but also by specific observations of confusion caused, apparently, by women (1 Tim. 2, 14). The Apostle could not but take into account that by their nature women are more exposed to all kinds of influences, including deeply sinful and pernicious ones. This phenomenon forms the predominant topic of the entire world fiction; theatre and cinema productions also address this theme.

It is sufficient to turn to some most recent events in the sphere of ecumenical feminism, in order to understand the relevance of the Apostle's words expressed 2000 years ago.

In 1993, November 4-7, in the city of Minneapolis (USA) the notorious feminist "Re-imagining" conference took place, in order to deal with a part of the WCC program agreed upon in 1988 "Ecumenical Decade: Churches in Solidarity with Women". Although this conference in which more than 2000 women and several men took part, was not sponsored by the World Council of Churches, some of its most prominent members were amongst the conference's active participants.

Not being able to bring ourselves to cite the most loathsome blasphemies, particularly those regarding our Savior's Passion, and having asked the Lord's forgiveness, we consider it necessary to list only a few details of this feminist conference and some individual theses of the papers presented.

Thus, the blaspheming women-participants of the "Re-imagining" conference

- attempted to refute the doctrine of the Holy Trinity;
- made an effort to discredit the Holy Scriptures: "As women, we feel the need to search for values above those contained in the Bible", announced Aruna Ganadazon, a member of the WCC;
- worshipped the "divine Sophia" as the third hypostasis of the Holy Trinity;
- tried to present their teaching on Sophia as a new kind of Christology;
- stressed, as being of particular importance to women, the acknowledgment of the presence of feminine qualities in God's nature under the name of "Sophia";
- scoffed at the sufferings of our Lord Jesus Christ on the Cross (Prof. Dolores Williams of the "Union Theological Seminary" in the city of New York);
- performed new rites and the so-called "liturgy of honey and milk", during which the participants sang praise to their "sweet Sophia in whose image we were created" and with "passionate movements of their body" reminded the world of "its sweetness and sensuality";
- proclaimed sexual freedom, including freedom and equality of lesbians ("priestesses"-lesbians presented their papers and declarations).

At this point we shall quote the South Korean Presbyterian participant Chung Hyun Kyung of scandalous fame earned at the Seventh Assembly in Canberra. "The Christian Church" -- she announced -- "is too patriarchal (subordinate to men); therefore we have assembled here to destroy this patriarchal idolatry of Christianity". Speaking of her "Christianity", Chung described it as a synthesis of concepts of three goddesses: Kali of Hindu religion, Guan-in of Buddhists and the ancient Ino of Philippines!..

Regardless of the disgrace of the feminist conference "Re-imagining" which caused the storm of protests and was called neo-pagan, heretical and blasphemous, K. Raiser, the General Secretary of the WCC, defended it as "one of the most ecumenical meetings held in this country (USA) in a long while", and was pleased to

note that all participants had "agreed on the need to open their horizons".

The WCC's positive appraisal of this conference manifested itself in the fact that one of its active participants and planner of its program, a Presbyterian Ann Lundy, who was dismissed after the conference from her rather high post in the USA as the result of indignation of her co-religionists Presbyterians, was nominated as deputy general secretary of the WCC, and subsequently appointed to the post [66].

Attacks of aggressive feminism upon Christianity, including Orthodox Christianity, make themselves felt in several countries. Theoretical basis for active attracting of women into the ranks of clergy and justification of their ordination are provided not only by the heterodox, but also by the ecumenical "Orthodox" Churches, particularly the Paris Institute of Theology (Sergievo Podvorie).

Ecumenical friendship in every way possible, promotes the dissolution of confessional borders, i.e. the destruction of the Church enclosure. "Orthodox" ecumenists become imbued with the delusions of the non-Orthodox and become accustomed to their sin. This is very clearly demonstrated by the evolution of the Moscow Patriarchate's attitude to the "priesthood" of women. The 1976 Epistle of the Holy Synod of the Moscow Patriarchate decidedly rejected the ecumenical proposal to permit the "priesthood" of women, arguing that in this respect, the Orthodox Church is obliged to follow the general Church tradition foreordained by the Lord Jesus Christ Himself. The Epistle also stressed the fact that "Church history knew of no precedent of women celebrating Holy Sacraments" [67]. The same Epistle pointed at the impossibility of joining the position of the Protestant majority which considers the "priesthood" of women, **often expressing their attitude to this problem in secular terms foreign to Divine Revelation.**" [68]

The increased frequency of ecumenical gatherings has become the cause of a "step-by-step apostasy" [69] from the Holy Tradition right up to the above mentioned co-celebration of the "Orthodox hierarch" with the "priestesses" in Vancouver. And recently, another hierarch of the Moscow Patriarchate, Metropolitan Anthony (Blum) of Surozh, has dared to speak of a theoretical basis for admitting the priesthood of women and to state publicly that he sees no theological impediment for ordaining women [70]. By accepting the challenging liberties of the WCC, "Orthodox" ecumenists show their disregard of the Apostolic succession, and in particular, the Sacrament of Priesthood.

In the Church, all members, both men and women, constitute the mysterious union of the Body of Christ. All are called to sainthood, to a general apostolic mission and to the Kingdom of Heaven. However, this does not mean that all are called to be priests. Our Lord Himself Who established the Church in His Divine wisdom envisaged the solution of this problem. Although there were also women among those close to Christ, not one of them was among the twelve Apostles. It is impossible to admit that this was a coincidence and that the Savior made a concession to the spirit of the time [71].

And yet, the Lord in no way belittled women as compared with His disciples. On the contrary, some women were particularly honored. Thus, Christ revealed His Divinity and preached salvation to a sinful woman from Samaria, the inhabitants of which were despised by Jews (John 4, 5-42). Following the Resurrection, the "wonderful accord" of all the evangelists (Mt. 28, 1-8; Mark 16, 1-10; Luke 24, 110; John 20, 1118) testifies to the fact that precisely women were honored to be **the first** to hear the Angel's tiding and to see the resurrected Christ. It was **the will** of Christ that they should partake of the mystery of Resurrection before the Apostles. The Holy women Myrrh-bearers were the first to see their Resurrected Teacher and to be imbued with the incredible truth of His appearance in the glorified Body, so that they might testify to this before the disciples of Christ as the latter "mourned and wept" (Mark 16,10) [72].

The first hierarchs of the Church of Christ were the Holy Apostles, not women. The Chief Shepherd Jesus Christ Himself appointed them to tend to God's flock, to administer the Church, to celebrate the Holy Communion (Luke 22,18), to teach and to baptize (Mt. 28,19), to bind and to loose, to anoint and to heal (Mr. 6,13), etc. When ordaining deacons (Acts 6,6), presbyters (Acts 14,23; Tit. 1,5) and bishops (2 Tim. 1,6) they never ordained women. On the contrary, they instructed women to practice silence and godliness (1 Tim. 2,10-12), as directed by Apostle Paul: "*Let your women keep silence in the churches*" (1 Cor. 13,34).

These apostolic prescriptions with regard to women in no way speak of the notorious "backwardness", "misogynism" or "disregard" with which feminists and ecclesiastical liberals like to reproach the Holy Apostles. What a contrast to all this fuss, is the peaceful high esteem shown by the Holy Apostles to their sisters in Christ!

By involving a woman in the sphere of activity unusual for her, the cunning "defenders" of women's rights and freedom actually distract her from her God-intended service to the Christian community and the Church. And the lies about woman's "emancipation" in the spiritual sphere threaten to be revealed in the incomparably uglier and more painful forms than the already-revealed ugliness and morbidity of those in the secular sphere.

Enticing a woman by an imaginary freedom and new forbidden fruits, today's disciples of the ancient serpent undoubtedly pursue the same objective as their father -- Devil -- to utterly destroy a woman.

The all too-human ecumenical secular yardsticks and arguments contradict the **timeless** character of the Holy Scriptures. When forbidding women to teach in churches the Holy Apostles were guided by Divine reason, not the human one. The earthly philosophizing of ecumenical liberals, their speaking about the "backwardness" of Holy Apostles and "subjugation" of a woman by man, contradicts the entire tradition of the Church and her history which demonstrate reverence shown to women -- confessors of faith, martyrs and blessed ones who glorified God by their sainthood. Tsars, Patriarchs and Bishops and ordinary Orthodox Christians in all humility offer their prayers to the homeless wanderer and fool-for-Christ blessed Xenia of Petersburg and other holy women, martyrs and saints. One may cite hundreds of examples of reverence shown to holy women and thus easily refute the vain social, psychological and other arguments of ecumenists.

The most important argument against them is the example of the Mother of God, Her humility and modesty which She manifested in Her earthly life. The All-holy Virgin, who gave birth to Christ, lived a quiet unpretentious life, never teaching in a church,

according to apostolic instructions.

The unprecedented innovation of ecclesiastical modernists who accept women as "priests" and even "bishops", pretends to, allegedly, restore women's rights, to emancipate them. However, Protestant promoters of women manage to combine their excessive exaltation of a woman in the spirit of modern feminism with a complete disregard for the God-chosen Mother of our Lord Jesus Christ. And this -- contrary to the prophecy of the Holy Spirit that all generations shall call Her blessed (Luke 1, 48).

According to the opinion of Metropolitan Vitaly (Oustinov), "priesthood" of women manifests a complete break with Holy Tradition.

HOLY RUSSIA



A contemporary priestess



Mary Ware, a Canadian woman-“priest” during the final moments of liturgy which she concelebrated in Canberra with bishop Jon Samuel of Pakistan. Pseudo-eucharist is being offered.

[64] Guy Brouillet. "Accent aigu". L'Analyste. Hiver 1987-88, Montreal, Quebec, p. 94.

[65] Almost a century ago the brochure entitled "Shestvie Razrushitelia. Videnie" (The March of the Destroyer. A Vision.) was published in Russia as a supplement to the journal Put' zhizni (A Path of Life), Zaraisk, 1909. This work was written by the well-known religious writer Sergei Nilus, a spiritual disciple of the holy Elders of the Optina Hermitage, and is of exclusive interest, according to Metropolitan Vitaly, the First Hierarch of the Russian Orthodox Church Abroad. The contents of the brochure is such that Metropolitan Vitaly considered it his duty to advise the readers of the reprinted edition: "reverently make a large sign of the Russian Orthodox cross over yourselves before reading this brochure in order to protect your soul from potential harm".

A vision described in "The March of the Destroyer" depicts Lucifer (Satan) disgorging infernal commands to the legions of his demons. When reading the pages of this text it is impossible not to shudder at the thought that all this has almost literally come true and become the reality of the 20th century. Quotations from this brochure will enable the reader to see this for himself. One of the quotations reads: "And Lucifer continued: "The most difficult task lies before you; without it we will not succeed in anything, and all our planning will be futile. People have one inaccessible fortress. It is motherhood: the renewal of posterity and its upbringing. Woman the virgin and woman the mother - is that inaccessible stronghold of mankind which you must constantly keep in mind and which you should skilfully and carefully attack with your insinuations. Should you fail to conquer, to subjugate this stronghold - everything will be in vain... because no sooner will you take care of one generation, when a new one will grow up and a new force will be brought out against you. It is in the woman that we have to conquer mankind in its present and its future, to conquer it entirely"..."

And suddenly this thought terrified Lucifer and made him cower as if from a great pain... And the entire inferno shook and trembled... A ray of pure light came down from the unapproachable height like a lightning penetrating the inferno, striking at the darkness and dispersing the gloom. Thus Lucifer was reminded of his senseless impotence and of the infinite mercy of the Creator. Before the insane glance of Lucifer there flashed in the skies the luminous image of the All-Pure Virgin, the Mother of the Lamb, the unsleeping eternal guardian and defender of virginity and motherhood of women" ("The Mystery of Iniquity. Two Revelations of 1909". Printed by Monastery Press, 75 E. 93rd St. New York, N.Y. USA; 8011 Champagne Ave., Montreal, Que. H3N 2K4, Canada, 1994, p. 11).

[66] Information on the feminist conference in Minneapolis is taken from the journal Agios Kyprianos (publ. by the Monastery of sts. Cyprian and Justine, Fili, Attica, Greece) No. 260, May-June 1994, pp. 272-278. See also:

Tracy Early, "The Heirs of Sophia" One World No. 195, 1994 pp. 16-18; his "Ecumenical Women defend Meeting Against "Witchhunt", EPS, No.7, 94.03.25; "Presbyterian Leader Criticizes Re-imagining Conference", EPS, No. 9, 94.04. ? "Re-imagining Controversy Grips Church as Official Resigns", EPS, No. 14, 94.06.02; the journal Irenikon 1994, No. 1, p. 102; Jack Kapica, "One Woman's Metaphor, Another Man's Heresy", Toronto Globe and Mail , 19.3.1994; Peter Steinfeis, "Female Concept of God Shaking Protestants", Dayton Daily News, 21.5.1.994, p. 8C and 9C.

[67] JMP, No. 4, Moscow, 1976, p.9.

[68] Ibid.

[69] This expression belongs to Archimandrite Constantine. See his book "Pastyrskoe bogoslovie" (Pastoral Theology), pt.2, Printing Press of St. Job of Pochaev, Holy Trinity Monastery, Jordanville, N.Y.,

1960, p.9.

In this book the author examines the process of gradual falling away (apostasy) from faith which in the end will lead to Antichrist.

[70] See Orthodoxos Typos, No. 745, Athens, 29.5.1987, p.2.

[71] See JMP, No.4 Moscow, 1976, p.9.

[72] See Archpriest Alexander Turintsev, "Listok veskresnago chtenija" (The Leaflet of Sunday Reading), No.38, publication of the Church of Three Hierarchs, Paris, 1954.

FROM HOLY RUSSIA TO THE MOST "PREMEDITATED" COUNTRY

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The "mystery of iniquity" has indeed enveloped the whole world. The enemies of Christ, including those who call themselves "Christians", with increased frequency define our era as "post-Christian". And the 20-th century Russia has become the most polarized country in its apostasy and its devoutness. When reflecting on the Revolution of 1917 with its unprecedented crimes and horrors, on millions of confessors and martyrs for Christ, one invariably thinks of the Apocalypse. How could this "dress rehearsal" of the coming of Antichrist have taken place in the once holy country? And one cannot help but blame malevolent seducers, those who were methodically destroying the soul of the people.

Only by trying to understand certain features of Russia's historical past is it possible to conceive the tragic consequences of spiritual and moral deterioration of the educated Russian elite which brought about the collapse of the one thousand year old Orthodox world. A sincere and intellectual effort is needed to try and overcome hostile prejudice and ingrained alien clichés (such as "Russians have always been slaves") and free oneself of the concept of Russia being "backward and stagnant", a concept imposed by secular world which has long since "buried" God in its soul. This may help to understand why Russia of old has become the object of animosity and the focal point of the struggle between good and evil.

Not wishing in the least to belittle the piety of our Orthodox brothers in Christ, particularly Greeks, Serbs, Bulgarians, Romanians, a.o., one nevertheless must emphasize the purely Russian features of piety. First of all, we have in mind the Muscovite period, when the everyday life of Russian people warranted **Russia** to be called **Holy** [73].

Spiritual exploits and praying practiced by our ancestors which were unimaginable not only in the Latin West but also in the Orthodox East, is discussed in the book by Archdeacon Paul of Aleppo, who in 1654-1656 accompanied Patriarch Macarios of Antioch in his travels in Russia: "These people are truly Christian and extremely pious ... [74] Who would believe this? They have surpassed the desert hermits!" [75].

The duration of services, strictness of fasts and strenuous daily exertion of piety of the Russians aroused not only amazement and admiration of the visiting Antiochian monks but also their real laments: "Just imagine, they stand motionless throughout the service, like rocks, they make countless prostrations and all together, as if in one voice sing the prayers; and, most amazingly, small children participate in all this. Their zeal in faith made us marvel. O God, o God! their prayers, singing and Liturgy drag on and on!" [76].

The way of life of the Russian people was ascetic in character. According to Archdeacon Paul "by the extent of their praying the Muscovites probably surpass the saints themselves, and this applies not only to simple and poor folk, peasants, women, young girls and small children, but also to high officials, dignitaries and their wives" [77].

Indeed, both lay people and monastics practiced asceticism regardless of social class. Thus, the great ascetics -- Saints Joseph of Volotsk and Nilus of Sora, were boyars. And they were not an exception: many distinguished people sought their salvation in monasteries; among them were many princes. A monastic, angelic image has always been an ideal for a Russian worthy of imitation. Lay people were distinguished from monastics only in that they did not make a vow of celibacy, and lived outside a monastery. And if the circumstances of their life, or their family obligations prevented them from becoming monks during their lifetime, then facing death many of them, both young and old, would usually bequeath all or a significant part of their possessions to the Church, and take the monastic vows. And many Great Princes, like Saint Alexander Nevsky (Alexy in schema) became monks.

Monastic rules extended to the secular life as well. Paul of Aleppo noted that quite often even in secular environment, they "felt like being in a monastery" [78]. Russia was radiant in its piety: "We marveled at their church customs... There is no difference between the monastic ritual and that of a parish church -- they are the same" [79].

All aspects of the old Russian way of life -- like organization of time, daily routine, rules of conduct, social and family relations, food, clothing, etc. -- was inspired by church customs. The ideal of Holy Russia was the people's aspiration for sanctity, and their striving towards Christ. Orthodox faith determined all manifestations of life of the people and formed its basis. A heartfelt faith in Christ and love for Him engendered also love for one's neighbors, which along with compassion and hospitality has been the most distinctive feature of the Russian people.

History tells us that Great Princes often were the models of charity. Great Prince Ioann, was popularly nicknamed "Kalita" (Tatar: "bag") because he would always carry a bagful of money for distribution of alms. Well-to-do people were building old people's homes, hospitals and orphanages, and the homes of boyars and merchants provided shelter and food for a large number of wanderers and destitutes.

Devotion to the Church in Holy Russia was remarkable. Besides the general concern for building and adorning churches and monasteries, the religious decor was favored in Russian homes as well, both in princely palaces and huts of ordinary folk.

"Everyone's home displays numerous icons embellished in gold, silver and precious stones, and not only inside, but also outdoors...; this is the case not just with the boyars, but also with peasants in villages, because their love for icons and their faith are rather remarkable" [80].

The external piety was the result of the inward spiritual labor. Following the monastery rules our ancestors prayed not only at church services, but at home as well. Lay people tried to be steadfast in carrying out the prayer rules as instructed in service books, despite the difficulty of combining them with their daily work. There was nothing unusual about a Russian Orthodox person completing the reading, or listening to, the entire Psalter in a week; many of them would make up to 1200 prostrations with the Jesus prayer. The Lord's Prayer, Prayer to the Mother of God and the Creed were read several times a day. As well as that, they would pray at any

time while working, so as not to be distracted by vain and sinful thoughts [81].

Great Princes and Tsars who were spiritually nourished by their religious mentors, often set astonishing examples of piety. Such were, among many others, St. Andrei Bogolyubsky whose name already speaks of his love for God ("Bogolyubsky" is a Russian word for "God-loving"); St. Daniel, Prince of Moscow, known for his piety and mildness, who received schema shortly before his death (in 1303); righteous Tsar Fedor Ioannovich (listed as a miracle-worker of Moscow in the Russian Church calendar; and Tsar Alexei Mikhailovich [82]. The latter was a great authority on the Typicon (Rules for Church services), and would sometimes remind monks of Eirmos and Troparion to be read and their tones. (He is known to have corrected even Paul of Aleppo when the latter made a small mistake occasionally.) The Tsar would attend services which sometimes lasted six to seven hours, and spend an entire night in prayers [83]. Besides, Tsar Alexei Mikhailovich observed strict fasting. During the entire Lent, on Mondays, Wednesdays and Fridays, he would abstain from food altogether, and partake of one simple meal on the other days. "His ceremonial festive dinners, as a rule, were by no means feasts, but rather monastic meals, when not even the Tsar was offered any meat in the presence of clergy, and which were accompanied by the reading of the Lives of Saints of the given day, as is the custom in monasteries" [84].

When observing such confession of faith in everyday life, "unheard of in any other country" [85] Paul of Aleppo exclaimed... "Isn't this a blessed country? Undoubtedly, Christian faith is observed here in all its purity... O, how fortunate they are!" [86]

In citing the above examples we are nevertheless far from trying to idealize the moral life of our ancestors, nor do we consider them to be irreproachable. After all, human nature, which is damaged by sin, is the cause of falls and prevents the full realization of holy ideals. "The soul of a Russian is very generous, and, along with the exploits of great sanctity Russian life abounded in many vices and manifestations of grave sins... But though our ancestors were capable of committing grave sins, they were also capable of profound repentance." [87] Along with the heart-felt repentance as a means of spiritual purification, the centuries-long steadfast abiding in the Orthodox faith helped the Russian people to avoid pernicious godlessness which enveloped the humanistic West. There still exists a gulf between the beliefs of repenting and praying Russia and of the "progressive" West. While ignoring the **spiritual substance** of Russia its antagonists "declare that this concern for preserving the religious integrity in piety and the fear of God, which they are unable to understand, to be backward barbarity; they regard these people as slaves only because in their foremost care for the experience of religious reality they turn out to be alien to political ambitions... The West, on the contrary, persistently instills in Russian minds that which it calls progress and which has always caused harm to the integrity of the Russian soul and to its spiritual aspiration" [88].

Prayer, fast and charity -- the entire life of man in Holy Russia was built in accordance with Christ's commandments, with the teaching of Holy Fathers and the character of Church life. The aim of an everyday life was to prepare one for life eternal: "Ye that have trod the narrow way of sorrow; all ye that in life have taken up the cross as a yoke, and have followed Me in faith, come, enjoy the honors and heavenly crowns which I have prepared for you." (From the Burial service of the Office for the Dead).

Can people of the West -- whose ancestors placed the material principle before that of the spirit, who preferred aesthetics to ethics, hedonism to asceticism, and whose favorite reading was not the Lives of Saints, but belles-lettres, such as the "Decameron"? -- can they understand this way of life and this frame of mind?!

It is hardly surprising that Russia was stigmatized and that its glorious and great period of history was branded as "**the worst period in Russian history, the most stifling...**" [89] Countless are all those who, having an "eye for evil", threw stones at Holy Russia. Among them were not only the heterodox ill-wishers of the Orthodox country who did not spare "dark hues in describing various immoral vices and disorders in Russian society" [90], such as the Holstein ambassador Adam Olearius, or ambassador of the Holy Roman Empire, baron Augustine Meierberg, who observed Russia in the 30-ies – 60-ies of the 17th century, but also a number of our own homegrown historians as well as all those whose ideal was the "enlightened", secularized West. Contradictions between the well wishing testimonies of Archdeacon Paul of Aleppo and the hostile descriptions of the Muscovite Russia by its foreign contemporaries who depicted only the shady aspects which can be found in any country on earth, are of course merely apparent contradictions. Being an Orthodox cleric and companion of an important visitor -- Patriarch of Antioch -- Paul of Aleppo had an opportunity to observe life in Orthodox Russia in the place of concentration of all that was holy, good, and pious in the Russian society, namely in the Church. The foreign envoys, however, did not even have a right to attend Russian church services, and therefore they observed life in Russia "from another vantage point -- from streets, squares, pubs, markets, places of business transactions, foreign shops, etc." Therefore their testimonies are not only non-contradictory, but even supplement each other. "Apart from this, one should certainly keep in mind that Paul, our brother in faith, looked at Russia with the eyes of friendship and sympathy, while the Western writers treated the people and the country, which offered them hospitality, with contempt and even hostility" [91].

Worthy of attention is also the fact that the ill-wishing pro-Western researchers of Russia's history more often than not used the yardsticks which distorted its holy past. They were inclined to attach primary significance to such historical and literary works which served as an outlet for the feelings of discontent and protest, usually manifested in people with an acute awareness of their personality. "It is precisely the personality and its manifestations that received the greatest significance in the eyes of our researchers. Meanwhile, the spiritual formation of the Muscovite Russia rested upon a completely different disposition filled with an awareness of such a lofty and selfless service that very little space was left for anything "personal". It is precisely in this **service** that the spiritual quality of the Moscow society, of all its classes, manifested itself. This spiritual quality alone allowed the Muscovite Russia to accomplish its great task, that of building an Orthodox Kingdom, which indeed met the requirements of the ideology of the "Third Rome" (*i.e. the mission of preserving Orthodoxy in the world -- L.P.*), which was perceived not as a concealed smartening of the country's earthly national structure, but as an all-determining task of the life of the Russian people as a whole, from the Tsar down to the last serf who was devoted to God" [92].

One often hears that the **ideal of sanctity** was the main and the only merit of Holy

Russia. Even if it were only that, one could feel happy about such a state of mind of the people. But, as we have seen, along with the ideal of sanctity Russia had a **way of life** in which this sanctity was, in fact, realized, inasmuch as "*the faith without works is dead*" (James 2, 20 and 26). Precisely this fact "irritated the powers of evil", and they have turned Russia into their own domain: "My motherland, you are sorrowful and mute, my motherland, you have lost your mind" [93].

During the Soviet regime **two peoples** lived side by side in one country: the **Soviet people** and the **Russian people**. The first and the more numerous one has been living without God even until now when the USSR no longer exists, and sinning gravely in its rush to perdition: "and all around, as if on a parade, the whole country is marching in wide strides towards hell" [94]. But the Russian Orthodox people, although small in numbers and exhausted by an unequal and almost a century-old struggle, shines with its God-fearing life, self-sacrifice and the power of prayers, just like its pious ancestors. Is, then, this people the immortal heir of Holy Russia, this pinch of spiritual salt, the last spiritual hope of the world which has become impoverished in virtue?

ROSCRUCIANS

[73] In this short chapter we cannot deal with the wide topic of Russian piety and sanctity in detail.

[74] "Puteshestvie Antiochiiskago Patriarkha Makaria v Rossii v polovine XVII veka, opisannoe ego synom, arkhiadiakonom Pavlom Aleppskim" (The Journey of Patriarch Macarios of Antioch in Russia in the middle of the 17th c., described by his son, Archdeacon Paul of Aleppo), tr. by G. Murkos, Moscow, publ. by the Imperial Society of Russian History and Antiquities at the Moscow University, in 5 issues. 1896-1900. Issue II, p. 170.

[75] Ibid., Issue III, p. 44.

[76] Ibid., Issue II, p. 2.

[77] Ibid., p. 94.

[78] Ibid., p. 27.

[79] Ibid., p. 160.

[80] Ibid., Issue III, pp. 31-32.

[81] See "Istoricheskii ocherk russkogo propovednichestva" (Historical Essay on Russian Missionary Activity), St. Petersburg, 1879, p. 27.

[82] While examining mainly the period of Muscovite Russia, we wish nevertheless to note the fact of great significance for historical Russia that its last Emperor (before the catastrophe of 1917), Tsar-Martyr Nicholas Aleksandrovich with His Most August Family was canonized (by the Russian Orthodox Church Abroad in 1981) not only for His martyrdom, but also for His profoundly Christian way of life. In this connection we would like to remind the reader of one instant in the life of Tsar-Martyr Nicholas II, which testifies to His personal, purely old-Russian piety. He was perfectly aware of the fatal mistakes of Peter I, who was "blinded by the material achievements of the West"; one of these mistakes was the abolition of Patriarchy (1721) in Russia, Tsar Nicholas Aleksandrovich with all the power of his heart tried to return Russia on to the saving original path of Holy Russia, to resurrect its ideals, to reestablish its monolithic structure, to recreate and consolidate the unity which in the past existed between the Church, the Tsar and the people and which formed the basis of its strength" (E. E. Alfer'ev, "Emperor Nicholas II, as a Man of Strong Will. Materials for the Compilation of Life of the Pious Tsar-Martyr Nicholas", Jordanville, 1983, p. 87). After deep reflections and in agreement with the Empress Aleksandra Fedorovna, he was prepared to leave the Emperor's Throne to his son Prince Alexy Nikolaevich (under the regency of the Empress and Grand Duke Michael, the Emperor's brother), to receive tonsure, join the priestly rank and then to lay upon himself the heavy burden of patriarchal service. In March of 1905 Emperor Nicholas II informed members of the Synod both about his wish to restore Patriarchy in Russia and his courageous decision in this respect. One may only bitterly regret that this suggestion of the Emperor did not find a timely and worthy response from the Synod. (See ibid., pp. 88-89).

As for the list of Russian princes who have been canonized, it could be greatly lengthened. However, this would be a rather difficult task, bearing in mind the fact that in the Russian Church calendar, as V.S. Soloviev remarked, half the saints are princes: "... All the saints of our Russian Church belong to two classes only: they are either monks occupying various Church offices, or princes, i.e. according to tradition they are of the military class, and we have no other saints, I mean the male saints. Either a monk or a soldier". As far as fools for Christ's sake were concerned a character in Soloviev's "Three Conversations" says that they are "irregular monks of sorts. What Cossacks are to the army, the fools for Christ's sake are to monasticism". (Vladimir Sergeevich Soloviev "Three Conversations". Vol. 10, St. Petersburg, 1897-1900, p. 96)

[83] Puteshestvie..., Issue III, p. 94.

[84] Archpriest Lev Lebedev, "Moskva Patriarshia" (Patriarchal Moscow), publ. Stolitsa, Veche, Moscow, 1995, p. 223.

[85] Puteshestvie..., Issue III, pp. 11125-126.

[86] Ibid., Issue II, p. 109-110.

[87] Archbishop Seraphim (Sobolev), "Russkaia ideologija" (Russian Ideology), St. Job of Pochaev Printing Press, Holy Trinity Monastery, Jordanville, N.Y., 1987, p. 29.

[88] Archdeacon Germain Ivanoff-Trinadzaty, "Tretii Rim" (The Third Rome), publ. by Acorly, Lyon, 1997, p. 28.

[89] Nicholas Berdyaev, "Russkaia ideia" (The Russian Idea), Paris, 1971, p. 7.

[90] Archpriest Lev Lebedev, "Moskva...", p. 227.

[91] Ibid.

[92] Archimandrite Konstantin (Zaitsev), "Lektsii po istorii Russkoi slovesnosti, chitannyyia v Sv.Troitskoj seminarii" (Lectures in Russian Literature given in the Holy Trinity Seminary), Part One, St. Job of Pochaev's Printing Press, Holy Trinity Monastery, Jordanville, N.Y., 1967, p. 62.

[93] See the words of the songs "Russia" and "My Motherland" by a well known Orthodox poet Igor Tal'kov, who in 1991 was killed in the bright daylight by Russia's enemies.

[94] Ibid.

"THEY ALL WANTED TO BE ROSICRUCIANS..."

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"An effective sermon in Russia means a sermon before the world", -- said V. A. Ternavtsev in 1901 in his paper presented at the Religious-Philosophical meeting in St. Petersburg.

The sources of many false teachings and heresies which in our days have enveloped the church circles throughout the whole world should be searched in a spiritually-intellectual atmosphere of the 20th century. Of course, the genealogy of heretical consciousness is probably just as old, as the sin itself, but we are not about to analyze it.

For more than two centuries the most talented section of Russian intelligentsia, traditionally inclined to teaching, has been a proponent of ideas which in many ways determined the spirit of our times. The problem is, however, that the elite of Russian creative thought, with a few exceptions (A. Khomyakov, N. Gogol, F. Dostoevsky and some others), enticed by Western humanism, succumbed to an unrestrained secularization and for a long time remained outside the boundaries of the Church.

The concept of "Russian intelligentsia" has acquired a laudatory connotation in the West. However, this is human appraisal only. Richly endowed, but lacking the wisdom of humility, the "poverty of spirit", how will it face the Terrible Judge? It is, primarily, the Russian intelligentsia which bears the serious guilt of seducing the "little ones" -- the Orthodox Russian people who used to be the only guardian of everyday confession of faith. Preaching the soul-destroying "enlightenment" and atheism, this intelligentsia plunged their people into an infernal darkness where for nearly 80 years they have been ceaselessly "crying and gnashing their teeth".

Having lost their spiritual equilibrium, Russians have become "a byword among the nations", confirming Dostoevsky's terrible words: "When there is no God, everything is permitted". The current chronicle of today's Russia, any report of events -- testifies to the truth of these words.

"The Devils" have been taken possession of Russia gradually and everywhere, in politics and in culture. The ideology of "paradise on earth" of atheists and a catastrophic evolutionism of nihilists were naturally bound with the "lyricism" of destruction of the self-sufficient art. The Godlessness of some tried to replace "individuality by a herd instinct" (F. Dostoevsky), and the spiritual damage of others entailed an indiscriminate passion for everything esoteric, if not bluntly occult.

Unhealthy exaltation, mysticism blended with the premonition of a catastrophe ("We stand on the brink of history" -- V.A. Ternavtsev) fused into a kind of venomous atmosphere, which poisoned more than one generation of Russian intelligentsia. All these countless adepts of Nietzsche, Steiner, anthroposophists, occultists, Rosicrucians, Satanists, destroyers of all kinds were tirelessly sowing the "seeds of the mysterious rose", these "flowers of evil", which are still bringing their monstrous fruit.

The atmosphere of the cultural elite of that time was permeated with occult moods and searchings. As N. Berdyayev remembers: "There was a great deal of unconscious falsehood and self-deception in the air, and little love of the truth. Many desired to be deceived and seduced. None could stand criticism. All wanted to be true Rosicrucians, as it was in the late eighteenth and early nineteenth centuries when Freemasonry held sway over the minds and hearts of Russian people. But there was more naivete then. People have an ineradicable need to play a role in life, to be part of something most important, to the center determining human destinies" [95]. Aesthetization of evil, revelry of blasphemous false wisdom and demonism amounting to elemental impulse to cosmic destruction, all this combined with a purely Russian maximalism brought Russia to the catastrophic collapse of 1917.

Against the background of Vrubel's paintings and A. Skryabin's "Ninth Symphony" ("the black mass"), accompanied by the "flammes sombres" of Skryabin's "Poeme satanique", one heard incantations of A. Blok, V. Bryusov, F. Sologub, A. Bely, Vyach. Ivanov and others, trying to **"accomplish the mystery, the mystery of cosmic destruction and ruin"** [96].

Many were captivated by Anna Schmidt's mystical treatises, "The Third Testament" - - the Testament of spirit whose revelations were expected in the future.

VI. Soloviev's biographers recorded a meeting which occurred a few months before the philosopher's death. This meeting may be regarded as a certain sign, a demonic sneer, having a sinister mystical connection with Soloviev's life-long passion for "Sophia", the Eternal Femininity. We are talking about Anna Schmidt, whom Andrei Bely would later call the "Sologub's gray touch-me-not". This unremarkable teacher from Nizhni Novgorod, an old maid supporting her mother on a meager income, was secretly engaged in writing mystical treatises on the Church and the Third Testament. The madness of these treatises was combined with the most daring mystical contemplations. A. Schmidt would send her manuscripts to Soloviev and insist on their meeting. She confessed to him that she considered herself to be Sophia incarnate, and Soloviev -- the incarnate Christ. Frightened by the blasphemous madness of his mystical admirer, Soloviev rebuffed her cruelly: "Your confession provokes greatest pity and sadly intercedes for you before the Most High... I shall burn your confession, both of its versions, not only as a precautionary measure, but as a sign that all this is nothing but ashes... Please do not talk to anyone about me, rather use your free moments praying to God" [97]. Soloviev who all his life hoped for the revelation of the Soul of the world, the heavenly Aphrodite met her frightful double -- Anna Schmidt -- on the eve of his death. This was to be "his last and the most terrible temptation".

"The Third Testament" of Anna Schmidt was later published by S. Bulgakov.

In the preface to the book "From the Manuscripts of A. N. Schmidt" S. Bulgakov refers to A. Schmidt's work as a mystical treatise of "paramount significance which could easily stand the comparison with the works of the first-class European mystics, such as J. Boehme, Poredge, Swedenborg, a.o. [98]

In his "Recollections about Blok" Andrei Bely wrote: "read "The Third Testament" of

A. N. Schmidt, and there you will find the keys to many problems plaguing Blok of those days; not everyone finds these keys incomprehensible. Thus, they are understood by S. N. Bulgakov, V. I. Ivanov, N. A. Berdyaev, P.A. Florensky. A. A.'s (Blok's L.P.) many literary colleagues remain in the dark about them, since, of course, he did not discuss gnostic themes with them" [99].

V.V. Rozanov was also an outstanding figure of those years. According to N. Berdyaev's apt expression, "his thinking was not logical but physiological" [100]. Speaking at the religious-philosophical gatherings at the beginning of the century, he would rebel against the Cross and express his hostility towards Christianity, because he missed pagan pleasures and elemental life in it. His paper on "Adogmatism of Christianity" (1902), "Concerning Sweetest Jesus and the Bitter Fruits of the World" (1907) and especially "The Dark Image" (1911) speak of some frightful interpretation of Christianity. Besides, "only flesh was ontologically convincing for him" [101]. It is not surprising that in the Bible he would find "only the stories of labors and births, only the song of passion and love... thus religiously retreating into pre-Christian cults and returning to the worship of elements, to the religion of birth-giving powers" [102].

Shortly before his death he admitted to N. Berdyaev: "I am praying to God, but not to yours: to Osiris, Osiris!" [103].

The same pernicious spirit had infected many Russian "minds". According to G. Florovsky "individual paths by which the members of Russian intelligentsia returned to, if not faith then to religious topics, were interweaving in a very diverse manner, forming, as it were, a dense forest" [104]. The denseness of atmosphere was particularly felt in the drawing rooms. For example, in the famous Merezhkovskys' salon, where the most brilliant representatives of Russian creative elite would assemble. The anti-clerically disposed N. Berdyaev wrote about it as follows: "In Merezhkovskys' drawing room one felt absorbed by an impersonal atmosphere; one felt under some kind of an unhealthy magic spell, probably similar to the one prevailing in sectarian circles, in the non-rationalistic and non-evangelical type sects; the same sort of magic I later experienced among the Steiner's followers" [105].

Let us note that Rudolf Steiner, anthroposophist and Rosicrucian, had many pupils and followers in Russia. Among them were not only the eerie A.R. Mintsvlova, but also Andrei Bely, Vlach, Ivanov and many others. The famous future heretics- "theologians" P. Florensky and S. Bulgakov were no strangers to such occult moods. Berdyaev remembers that P. Florensky was also involved in the occult and, possibly, had the relevant aptitude for it. He wrote: "One felt alienated from Florensky by his inclination to the occult, his antagonizing fundamental feeling of the world being under the spell, also his languor, absence of a concept of freedom, faint feeling of Christ, his stylization and decadence, which he introduced into Russian philosophy. Florensky struck me with his moral indifference, substitution of ethical values by the aesthetic ones... He was a peculiar Platonist in his own interpretation of Plato. Plato's ideas acquired an almost sexual character with him. His theologizing was of an erotic kind. All this was new in Russia. In his own way he was also expecting the new era of the Spirit in Christianity (?! - L.P.), but he was bound and shackled. He was also an initiator of Sophiology, although he did not elaborate and develop it to the extent S. Bulgakov did later on [106]. Bulgakov was considered to be the central figure of Orthodox "Renaissance" at the beginning of the twentieth century. Subsequently he became one of the founders and inspirers of the "Paris school" of theology.

Even when Russian intelligentsia found itself in the grip of despair and feeling of being abandoned by God and the increasing longing for the Church, it tragically lacked humility and disposition to asceticism. Thus it was at the end of the nineteenth and the beginning of the twentieth centuries. This is the way things are now as well. The break of the cultural elite with the Church and its subsequent return into its fold was by no means humble. This was what archimandrite Konstantin (Zaitsev) called "the sinister significance of the flowering of our secular theological thought and our brilliant church journalism" [107].

The doubtless spiritual delusion (Russ. **prelest'** in the ascetic sense of the word) of Russian theologizing manifested in its turning to esoterism and mysticism (ancient gnostics Basilides, Valentinus, also J. Boehme, Paracelsus, Swedenborg a.o.) This delusion was bound with a militant nonacceptance of Patristic tradition and high-minded attitude to dogmas, canons and liturgical discipline of the Church. "Theological thought grew out of the habit of lending its ear to the heartbeat of the Church. And it was losing access to this heart" [108]

This has caused not only substitution of theology by religious philosophy, but also, by now habitual, substitution of the Church dogmas by theologumena. Confusion of ideas and concepts of those times has determined the further destiny of the pseudo-Orthodox religious philosophy. The objective was reached: the heresy of Sophianism and other forms of theological modernism were firmly introduced into the life of the "universal Orthodoxy".

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[95] Nikolai Berdyaev, "Samopoznanie" (Self-knowledge). Opyt filosofskoy avtobiografii. YMCA-Press, 1949-1983, p. 222.

[96] Prot. Georgii Florovsky, "Puti russkago bogosloviiia" (The Ways of Russian Theology), Paris, 1937, p.487.

[97] Vladimir Soloviev, "Pis'ma" (Letters), St. Petersburg, 1923, v. 4, pp. 11-12.

[98] See Sergei Bulgakov, "Vladimir Solov'ev i Anna Schmidt. Tikhya dumy" (Vladimir Solov'ev i Anna Schmidt. Quiet Thoughts), Moscow, 1918; YMCAPress, Paris, 1976, p. 78.

[99] Andrei Bely, "Vospominaniia o Bloke" (Recollections about Blok), Eopeia (literary monthly), April, 1922, No. 1, p. 167.

[100] N. Berdyaev, ibid., p. 170.

[101] Prot. G. Florovsky, ibid., p.461.

[102] Ibid., p. 461.

[103] N. Berdyaev, ibid. p. 169.

[104] Prot. G. Florovsky, ibid., p. 462.

[105] N. Berdyaev, ibid., p. 162.

[106] N. Berdyaev, *ibid.*, pp.184-185.

[107] Archimandrite Constantine, "Chudo Russkoi istorii" (The Miracle of Russian history), Jordanville, 1970, p. 257.

[108] Prot. G. Florovsky, *ibid.*, p. 503.

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In the course of its entire history on earth the Church of Christ has been surrounded by dark forces. This is the reason for it being called **militant**, as distinct from the triumphant Church in Heaven, which it will join at the end of times. As it often happened, the persecuted Church having the form of a servant, like Christ Himself (Phil. 2,7), would come out victorious. The Church Tradition confirms that God's "*strength is made perfect in weakness*" (2 Cor. 12,9).

After the fall of the Orthodox Russian Empire in 1917, all kinds of its enemies took up arms against the Orthodox Christianity. This was not only the most cruel persecution of Christians in the history of the Church by the Bolshevik government, but also an onslaught of pseudo-Orthodox and essentially God-defying forces.

At the time when alongside the Bolshevik executioners the adherents of the "Living Church" and Renovationists oppressed the much-suffering Russian Church within the country, the Patriarchs of Constantinople and Alexandria together with Chrysostom the Metropolitan of Athens inflicted harm upon it from without. One cannot help feeling pain when reading the Circular Epistle of the Holy Council of Bishops of the Russian Orthodox Church Abroad. It was written in exile, in Sremsky Karlovtsy on 24th of August/6th September of 1927 in connection with the discord caused by Metropolitan Yevlogy, who had torn the West-European diocese away from the Russian Orthodox Church Abroad and joined the jurisdiction of the Patriarchate of Constantinople.

In view of the utmost significance of this historical document, and for the better understanding of many aspects of the contemporary apostasy, we find it necessary to quote a considerable part of its text:

«By far not all the hierarchs responded to Metropolitan Yevlogy's address, not wishing to interfere in the internal matters of our Church. But some hierarchs felt like interfering and commented in favor of Metropolitan Yevlogy. This gave him and his supporters the occasion to celebrate victory over their brothers -- the Russian bishops -- over the Synod of the Russian Orthodox Church Abroad.

Who are these hierarchs who offered their support to Metropolitan Yevlogy, and what are they like? They are Vasileus the Patriarch of Constantinople, Meletius the Patriarch of Alexandria and Chrysostom the Metropolitan of Athens, together with their respective Synods. But what can be said about the Patriarchate of Constantinople of the last seven years? To our profound regret we must note that in the days of its suffering under the yoke of the Bolshevik rule, our Russian Church suffered persecution and oppression from the Patriarchate of Constantinople not less than, from the "Living Church," from Renovationists and other schismatics. We, Russian bishops, had always looked with reverence at the Apostolic Patriarchal see of Constantinople as a true guardian of Orthodoxy. We hoped that this Patriarchal see would offer brotherly love and assistance to our holy Church in her days of distress, but, alas, we saw something else instead. In an obvious violation of the holy canons, without any communication with the All Russian Church Authority and even contrary to the protests of our hierarchs, the Patriarchate of Constantinople has seized many regions of our Church -- Polish, Finnish, Estonian; it has attempted to take away Russian dioceses in America and in Western Europe; it has given its blessing to Polish, Ukrainian and Georgian Churches to separate from our Church and acquire an autocephalous status. But even much more horrible than that was the following: when such schismatic communities as the "Living Church", Renovationists and others appeared in the bosom of our Church, the Patriarchate of Constantinople entered into relations with these henchmen of the atheistic Soviet regime, acknowledged the schismatic Council of 1923, which condemned the holy Patriarch Tikhon suggesting that he be defrocked and deprived of monastic rank; it agreed to send its representative to Moscow in order to interfere in the affairs of our Church and even suggested that our Patriarch should leave his see and abolish the very office of Patriarch.

The Patriarchate forbade our archbishops in Constantinople, Anastasy and Alexander, to serve there, to commemorate the holy Patriarch Tikhon and to communicate with the Supreme Church Authority in Russia and abroad; in Finland it unlawfully removed Archbishop Seraphim from his post, made Estonian Archpriest Herman Aava, with renovationist leanings, a bishop and subsequently appointed him as an Archbishop. In 1923 the Patriarchate of Constantinople summoned the "Inter-Church Conference" where it tried to pass resolutions in the spirit of Renovationists -- on married bishops, on a second marriage of clergy, on the new calendar, on civil clothing for clergy, on shortening of fasts, etc. Although not all the Orthodox Churches were represented at this Conference, it was named the "Pan-Orthodox Assembly" [109].

After this Conference, contrary to the truth of the matter, the Patriarchate of Constantinople began spreading deliberately false information alleging that the whole Orthodox Church has adopted the new calendar, and thus deceived the holy Patriarch Tikhon and Archbishop Seraphim of Finland. Under an increasing pressure from the Patriarchate of Constantinople many Orthodox Churches began a forcible introduction of the new calendar causing terrible discord and divisions amongst believers everywhere. The Patriarchate of Constantinople went even further, when contrary to the holy canons (Ap. 7 and Antioch. 1) and practice of the Church, it decided in favor of general and compulsory introduction of the new Paschalia in Finland, arousing new discords in the Church there and subjected monastics faithful to Orthodoxy to prohibitions and expulsions accomplished by the local church authorities headed by Herman Aava. In October or November of this year a schismatic Council of Renovationists was to be held in Moscow. Vasileus the Patriarch of Constantinople and Meletius of Alexandria agreed to participate in this gathering which is devoid of grace. Thus the Patriarchate of Constantinople is a staunch supporter of the "Living Church" and Renovationists in Russia, violator of the holy canons on Pascha, and the initiator of discords and schisms in all Orthodox Churches. Non-Orthodox governments, Renovationists, members of the "Living Church", groups of Protestant clergy, masonic organizations striving to deprive Orthodoxy of its individuality and to distort it -- they all have now found their strong support in the Patriarchate of Constantinople.» [110]

The history of the Church discord of 1926 and of the creation of the Theological Institute in Paris are tightly interlaced; they are also linked to the frame of mind and activity of the theologizing intelligentsia which we discussed in the previous chapter. Unfortunately, ideas, especially those of destructive nature, are characterized by their ability to captivate minds and inspire evil deeds and events.

Theological studies began in the Sergievo Podvor'e on the 17th/30th April of 1925 in the newly-formed Theological School which later adopted the name of the Theological Institute.

In its Epistle (of 18th/31st March of 1927) the Bishops' Synod of the Russian Orthodox Church Abroad noted that this Institute "was established by Metropolitan Yevlogy without the knowledge and blessing of the Synod and the Council. It was established in accordance with the program disapproved by the Synod and the Council, and persons who had not received higher theological education, or whose Orthodoxy was regarded by the Synod and the Council as rather dubious, were invited to teach there" [111].

Who were these teachers? Nearly all of them were members of the "Brotherhood of St. Sophia, the Wisdom of God", headed by Fr. Sergei Bulgakov. N.D. Talberg named the following as members of the Brotherhood: Fr. Sergei Bulgakov A.V. Kartashev, S.S. Bezobrazov, N.A. Berdyaev, V.V. Vysheslavtsev, S.L. Frank, V.V. Zenkovsky, Prince G.N. Trubetskoy, P.V. Struve. None of these men have ever refuted Talberg's publication, thus confirming its truthfulness" [112].

Bishop Gregory (Grabbe) quotes some information on the statutes of the Brotherhood which became known thanks to the publication of Prince N.S. Trubetskoy's letters to Fr. Sergei Bulgakov, who had suggested that he join the Brotherhood. Prince N.S. Trubetskoy, having familiarized himself with the statutes of the Brotherhood of St. Sophia, replied as follows: "We are dealing not with a usual type of Orthodox brotherhood, but with an organization unprecedented in the Orthodox practice. Strictly speaking, it is rather reminiscent of a monastic community with distinct monastic degrees and headed by a hegumen... Such an extra-monastic community, consisting of laymen and clergy, would deserve to be called an order, rather than a brotherhood" [113].

Here, Prince Trubetskoy, a layman, points out to Bulgakov, a bearer of the clerical rank, that the statutes of the Brotherhood of St. Sophia, while envisaging its particular hierarchy consisting of a "spiritual head" and three degrees of brothers, is in violation of the Church canons: "theoretically the situation is conceivable where a bishop finds himself in spiritual subordination to a priest (as a spiritual head of the Brotherhood), which is canonically inadmissible" [114].

Moreover, Prince Trubetskoy's letters reveal another dubious aspect of the Brotherhood's activity, namely -- the rites of admission into membership envisaged by the statutes, "which are bound with the sacraments of Confession and Communion" (paragraph 12), thus imparting the semblance of ordination. "In this manner", writes Prince Trubetskoy, "the Brotherhood creates a special hierarchy and the coexistence of this special hierarchy of the Brotherhood with the canonical hierarchy, which is absolutely inadmissible from the Orthodox point of view" [115].

The question arises, why should the people who are united by their common intellectual interest and who are, presumably, pursuing a scholarly enlightening objective, envelop their organization in a veil of mystery? Why should they create statutes envisaging three degrees of brothers, "a spiritual head", its own hierarchy? How can one explain the fact that the Brotherhood of St. Sophia never speaks on its own behalf? [116].

An attentive reader of S. Bulgakov will hardly be surprised by all these questions. Having read at least one of his Sophianist books, even only superficially, as for instance, his "Quiet Thoughts", and having come across discussions on "astral flirtings" (p. 112), the "holy erotic ecstasy" (p. 111), or on the "Ninth article of the Creed in A. Schmidt's exposition" [i.e. on the Church as a female person, and then on the Seventh article, also in her exposition (i.e. on Christ's incarnation in VI. Soloviev)]", and Bulgakov's hint at a certain admissibility of this thought (pp. 108-109) and similar "thoughts", every Orthodox person will understand what kind of an author in sheep's clothing he is dealing with.

It is possible to answer the above questions, and to assess the tasks set by the Brotherhood of St. Sophia only through an assessment of the activity of its members, because of the lack of documented evidence (since the work of Brotherhood and its membership are kept secret). Bishop Gregory, who wrote an interesting article on this problem in 1927, came to the conclusion that the Brotherhood's structure testified to the fact that "it was created for a definite and conspiratorial struggle, which may be carried on only when facing some kind of specific purpose" [117]. Besides, one must bear in mind "the work of Brotherhood which has been manifested until now, namely, the development of the teaching on Sophia, as applicable to theology and spreading of this teaching not only by means of published works, but also by means of the usurpation of the leading influence upon the affairs of the Russian Church, for the time being, of course, only upon its part outside of Russia" [118]. It should be noted that in the course of 70 years Sophianism has become one of the predominant teachings of the Moscow Patriarchate and other "Orthodox" and non-Orthodox ecumenical churches, having found its logical completion in the zeal of feminists (see Chapter 6).

As to the so called "Paris School" with its Theological Institute, one may doubt that its task was, indeed, to "offer true spiritual nourishment to our youth in emigration, who are looking for religious enlightenment and are anxious to sacrifice their energy to the service of the Church" [119]. Indeed, would the teachers -- Sophianists, the ecclesiastical reformers and workers of the YMCA provide their pupils with a "truly spiritual" Orthodox nourishment?

"One of the main reasons why the Russian Bishops' Synod of the Church Abroad could not agree with the direction of the Church life in the West-European metropolia was Metropolitan Yevlogy's close collaboration with the American organization of the YMCA, which was in charge of the youth's upbringing" [120].

The negative attitude which the Russian Orthodox Church Abroad had towards the YMCA was explained by the fact that this Association, while uniting under its banner young people, i.e. the most impressionable age group, was propagandizing equality of all religions and sects and thus developing a complete confessional indifference in

them. Besides, having amongst its members sectarian youths imbued with the general spirit of propaganda, the Association introduced the most diverse heresies, including the Nestorian heresy which rejects the Divinity of Jesus Christ and which has seriously infected the contemporary Protestantism. More than dubious appears also the YMCA's rejection of the generally Christian emblem -- the cross, the sign of the Son of Man and of His redeeming sacrifice. This rejection of the Cross, i.e. of Christ's suffering and death, cannot but leave its mark on the ideology of a person who, due to the force circumstances, has to come into contact with the Association in the sphere of ideas" [121].

However, Metropolitan Yevlogy and the Theological Institute communicated with the YMCA not only in the sphere of ideas. This institution was founded using rather dubious resources. Metr. Yevlogy himself wrote: "The Chairman of the World Committee of the YMCA, Dr. Mott was quick to respond to our project and gave us a **large subsidy** for the establishment of the new institution (*Theological Institute in Paris - L.P.*) [122]. Besides, the YMCA financed, to a significant extent, and supported also the Russian Christian Student Movement (analogous to the YMCA). "As before, we place our main hope on Dr. Mott", admitted S. Bezobrazov [123].

The Bishops' Council of the Russian Orthodox Church Abroad of 1926 passed a resolution which, among other things, expressed "its wish that the Theological Institute should be freed from financial assistance offered by masons". It was also decided by the Council that "both the former and the present version of the text of the statutes of the Brotherhood of St. Sophia" should be supplied to it. [124]

"Metropolitan Yevlogy did not comply with this resolution of the Bishops' Council, and acted independently with regard to the Theological Institute" [125].

As the subsequent events showed, Metropolitan Yevlogy was not free to act independently. We have already mentioned the statutes of the Brotherhood of St. Sophia, the compliance with which, in Prince N.S. Trubetskoy's opinion, might result in a canonically inadmissible situation where a bishop would find himself subordinated to a priest, a spiritual head of the Brotherhood.

Bishop Gregory (Grabbe) thinks that this is exactly what happened: "Metropolitan Yevlogy had to break with the Council under any pretext, because otherwise the Council would prove to be deadly for the activities of the Brotherhood of St. Sophia. The extent of his subordination to the influence of the Brotherhood became particularly obvious after the first reconciliatory attempt of Archbishop Anastasy [126]. During their meeting before Easter in Paris Metropolitan Yevlogy agreed to attend the Bishops' Synod. But later on, having received Archbishop Anastasy's telegram imploring him to come to Karlovtsy, Metropolitan Yevlogy sent his refusal alleging that his flock would not let him go... "The flock", wrote Bishop Gregory, "should be understood to mean Metropolitan Yevlogy's immediate surrounding, i.e. that same Brotherhood of St. Sophia, since a genuine flock could not possibly voice its will. What sort of power should be exercised over an Orthodox bishop in order to keep him from attending discussions, with his brothers in Christ's service, on reconciliation within the Church!" [127]. Under the pressure of that same Brotherhood Metropolitan Yevlogy left the Council of 1926, since its agenda envisaged discussions on the Christian Student Movement and the Theological Institute.

All this shows the true reason for Metropolitan Yevlogy's leaving the Church Abroad and for the violation of its unity at the time of its grave trials. Apparently the reason lies not only in Metropolitan Yevlogy's personal vanity and his inclination towards betrayals, both ecclesiastical and political: in September of 1944 he easily left the jurisdiction of the Patriarchate of Constantinople, and having repented to Patriarch Alexy, he joined the Moscow Patriarchy and even accepted the Soviet passport. Having received no consent for this change from Constantinople Metropolitan Yevlogy remained the whole year in both (!) jurisdictions simultaneously and during the services commemorated both the Patriarch of Moscow and Ecumenical Patriarch (of Constantinople) [128].

Although some of West European parishes remained faithful to the Russian Orthodox Church Abroad, nevertheless the harm done by Metropolitan Yevlogy is great. It was caused not only by Metropolitan Yevlogy's traits of character and his personal motives. In his work, specifically dedicated to this problem, Bishop Gregory showed that "the roots of the Church discord" (the title of the article) went much deeper: they were to be found in various theological tendencies and groups of people such as S. Bulgakov, N. Berdyaev [129], A. Kartashev, and others who surrounded Metropolitan Yevlogy and who sought "new revelations" and reassessment of the entire doctrine of the Church. Bishop Gregory called "the Brotherhood of St. Sophia the center of the reformist movement" [130].

"Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood" (Ps. 7,14). These words of the holy Psalmist adequately characterize "the school of Paris". Its teachers, predominantly members of the Brotherhood of St. Sophia, Renovationists, Eurasians, "mystical anarchists" (as N. Berdyaev defined himself), or simply Sophianists, created an "Orthodox" laboratory of false teachings and heresies. This was done with a distant objective in mind. For seven decades this "laboratory" has been attracting young people who sincerely loved Orthodoxy, thus poisoning the conscience of these future priests and theologians with the false wisdom of Sophianism and ecclesiastical modernism. This influence has not been limited to Paris. It has taken root "in the minds of the future Russian Church community spreading in the Russian Church, moving from there to the Ecumenical Church and reforming it slower but more effectively than all kinds of "Pan-Orthodox Congresses" (referring, probably, to the Congress of 1923 summoned by Patriarch Meletius IV /Metaxakis -- L.P./, organized by hierarchs-renovationists" [131].

All these -- berdyaevs, bulgakovs, shmemans and meyendorfs were, and still are, persistently bringing spiritual damage into the Orthodox world. In an ineradicable pride of mind and submitting to the spirit of antichristian apostasy they keep preaching on the "ecclesiastical" and "doctrinal" freedom in all its impetuosity and destructiveness. It is not for nothing that their unrepentant schismatic, Avva Yevlogy, declared shortly before his death: "The most tenacious struggle of my entire life was for the freedom of the Church" [132]. Freedom from Whom and what?! From dogmas, canons and obedience to the Holy Church? Or, maybe, from its Head Himself?! *"While they promise them liberty, they themselves are servants of corruption"* (2 Peter 2,19).

All these teachers of the "Paris school" in their lectures, papers and publications

have persistently and under the guise of "spiritual creativity" disseminated throughout the world that which the Bishops' Synod of the Russian Orthodox Church Abroad defined as an "impious novelty" [133]. How true were the Apostle's words: "Be not many masters" (James 3,1)!

For several decades Sergievo Podvorie has been the hot-house of all the most "fearless", i.e. without the fear of God, theologumena and simply heresies passed as the ultimate word in theological quest and "dogmatic creativity". As if creativity were admissible in dogmas! Apart from confessing ecumenism, this Institute has advocated Sophianism, euphemistically called "sophiology", the deification of the name of God (Russ. imiabozhnichestvo) also called glorification of the name (Russ. imiaslavie), as well as all kinds of renovationism.

Participation in ecumenism requires unprecedented concessions from Orthodox Christians. Thus, already in 1933, Archpriest Sergei Bulgakov wrote the following when preparing ground for involving Orthodox Christians in the Ecumenical Movement. "Disassociation in prayer... became consolidated and firmly established in Church canons which, although they were laid down in the 4th-5th cc., have until now the power of the law in force, and although not repealed formally, they are not observed in practice... We cannot unite in prayer with our brothers in everything – continued S. Bulgakov, -- in particular, we cannot offer a prayer to the Mother of God and saints together with Protestants... **For the sake of unity in prayer with them Orthodoxy has to disparage itself**, as it were; of course, in as much as it is done out of love and condescension, for the sake of the Church "economy", this may be permitted as a sacrifice of love, as an absence of inexorable maximalism in accordance with Apostle Paul's way "to be everything for all" [134].

Thus, ecumenical condescension calls on Orthodox Christians to sacrifice not only Church canons, allegedly obsolete and "abolished in practice", but also prayers to the Mother of God and saints. The father of lies speaking through such conciliators as Sergei Bulgakov, passes these blasphemous concessions for "self-disparagement" and "sacrifice of love". On the contrary, St. Mark of Ephesus, the Orthodox luminary, wrote that "works of faith do not permit economy" [135].

The most tempting aspect of the "Paris School" is the falsification of Orthodox teaching under the guise of a creative theological-philosophical quest. The spiritual climate of the Paris Institute, with its altar turned facing the **westerly** direction, is imbued with haughty western pseudo-wisdom and gnosticism. It is sufficient enough to attend lectures at this Institute to become convinced of the spiritual lightheartedness and the plain hereticism of its teachers. Besides their teaching activity, these "Orthodox" *maitres de pensée* publish their sophisms widely, in particular throughout the spiritually awakening Russia. Most frequently, these works are the Sophianist fabrications of S. Bulgakov and P. Florensky and their popularizers.

The falsity of intellectual artful contrivances of Paris "teachers", their incompatibility with the true Orthodoxy, unfortunately, often remains unnoticed not only by the non-Orthodox, but also by many Orthodox people without a sufficient theological, and primarily Patristic, training. Obviously, the "Paris School" is of poor service to heterodox people who are sincerely inclined towards Orthodoxy. At the same time, the Paris "teachers" who have left the Church boundaries, give the religious renovationists and ecumenists the chance to advocate the deliberately distorted theoretical "Orthodox" basis for a religious convergence, i.e. dilution of the Orthodox truth with all the untruths of heretics.

When the Optina elder, St. Nektary was asked to comment on the Theological Institute in Paris, he expressed apprehension about the heretical nature of this institution. With regard to the YMCA and N. Berdyaev's lectures presented at its Second Congress, St. Nektary said: "Such associations (as the Christian Movement) develop a philosophy unacceptable to the spirit of Orthodoxy" [136]. These words of the sagacious elder have come true.

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[109] This "Pan-Orthodox Assembly" was summoned by Meletius IV (Metaxakis), the then Patriarch of Constantinople. Provoked by his innovations the Greek Orthodox population of Constantinople raided the patriarchal residence and having burst into it they "physically assaulted him" (i.e. pulled his beard and beat him) and expelled him from Constantinople. This did not prevent him from shortly becoming the Patriarch of Alexandria (he is mentioned in the document quoted). On the expulsion of Meletius IV from Constantinople see Tserkovnyia vedomosti (The Church News), Nos. 19 and 20, publ. by the Bishops' Synod of the Russian Orthodox Church Abroad, 1923.

[110] Archbishop Nikon (Rklitsky), "Zhizneopisanie Blazhenneishago Antoniia, Mitropolita Kievskago i Galitskago" (Life of the Blessed Anthony, Metropolitan of Kiev and Galicia), publ. by the Diocese of the North America and Canada, 1961, vol. YII, pp. 204-206.

[111] Ibid., p. 173.

[112] N.D. Talberg, *Dvuglavyy Orel* (The Double-headed Eagle) No. 4, pp. 7-8; "Vozbuditeli Raskola", (The Instigators of Schism), pp. 12-13, publ. by Doloi zlo (Away with Evil), Paris, 1927. (Quoted from: Bp. Gregory Grabbe, "The Church and its Teaching in Life", Jordanville, 1992, v. 3, p. 947.)

[113] Ibid., p. 93.

[114] Ibid., p. 93.

[115] Ibid., p. 93.

[116] Bishop Gregory (Grabbe), op. cit., p. 93.

[117] Ibid., p. 92.

[118] Ibid., p. 92

[119] S. Bezobrazov, *Put'*, (The Path), Russian Orthodox Institute in Paris, No. 1, Sept. 1925, p. 104.

[120] Archbishop Nikon, op. cit., p. 63.

[121] Archbishop Methodius, "Khleb Nebesnyi" (The Bread of Heaven), quoted from Archbishop Nikon, op. cit., p. 64.

[122] Metropolitan Yevlogy, "Put' moi zhizni. Vospominaniia" (The Way of My Life. Recollections. YMCA-Press, Paris, 1947, p.447. Metr. Yevlogy received "brotherly assistance" also from a "church community" of England and America (ibid., p. 447).

[123] S. Bezobrazov, op. cit., p.106.

[124] Archbishop Nikon (Rklitsky), op. cit., p. 159.

[125] Ibid., p. 160.

[126] Bishop Gregory (Grabbe), op. cit., p. 95.

[127] Ibid., p. 95.

[128] "Russkaia Pravoslavnnaia Tserkov' Zagraniitsei (1918-1968)" (Russian Orthodox Church Abroad), publ. by Russian Spiritual Mission in Jerusalem, 1968, v. 1, pp. 49-50.

[129] The first Russian emigration is well familiar with a certain fact which Berdyaev's followers and admirers prefer not to mention. All Berdyaev's listeners were witnesses to his very specific ailment: the philosopher's long tongue would periodically fall out of his mouth and right there, in the presence of his audience, he would push it back.

Viewing illnesses, according to the Orthodox tradition, as a salutary grief, and taking into account its spiritual meaning, we reflect also on Fr. S. Bulgakov's muteness following a throat operation (he died from throat cancer). Unwittingly one recalls King Herod's death who was eaten alive by worms, Arius' disgraceful death, and more recent strange death of Patriarch Meletius IV (Metaxakis) 27.7.1935. This malicious renovationist, a Freemason (see a comment on his death in the Masonic journal "Pythagore-Equerre", v.IV, part 7-8, 1935) was found lying under a bed with his tongue out... Indeed, "evil shall slay the wicked" (Ps. 34.21).

[130] Bishop Gregory (Grabbe). Op. cit., p.75.

[131] Ibid., p.98 (Bishop Gregory wrote this in 1927). "2 Metropolitan Yevlogy, op. cit., p.653. "Epistle of the Bishops' Synod of the Russian Orthodox Church Abroad "O sushchnosti tserkovnoi smuty"/On the Essence of the Church Discord/, No. 341 of 18/31.3.1927. Quoted from: Archbishop Nikon (Rklitsky), op. cit., p.176.

[134] Cited in: "Deianii Soveshchaniia glav a predstavitelei Avtokafalnykh Pravoslavnnykh Tserkvei v sviazi s prazdnovaniem 500-leta avtokafalii Russkoi Pravoslavnoi Tserkvi" (The Acts of the Conference of the Heads and the Representatives of the Autocephalous Orthodox Churches in Connection with the Celebration of the 500 Years of the Autocephaly of the Russian Orthodox Church). M., 1949, vol.2, p.148. See also: Protopriest S. Bulgakov, "U kladezia Iakovlia" (At the Well of Jacob) in the collection Khrisianskoe vozsoedinenie. Ekumenicheskaiia problems v pravoslavnom soznanii (The Christian Reunification. The Ecumenical Problem in the Orthodox Consciousness), YMCA-Press, Paris, 1933.

[135] Archimandrite Amvrosy, "Sviatoi Mark Efesskii i Florentiiskaia Unia" (St. Mark of Ephesus and the Florentine Union), Jordanville, 1963, p.226.

[136] I. Kontzevich, "Optina Pustyn' i ee vremja" (The Optina Hermitage and Its Times), Jordanville, 1970, p.516.

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Having chosen this patristic definition of theology as the title of this chapter we must also say that a theologian is the one who has "Christ's mind", who worships God in "spirit and truth", that theology is the knowledge of the divinely revealed eternal truths leading into life eternal.

But Christ's mind as well as the Spirit and Truth are unique and abide only in the One Holy Catholic and Apostolic Church having Jesus Christ our Lord and Savior Himself as Its Head. This theology, divinely revealed and guarded by the Church, is assimilated by way of an effective growing into the Church, which is accomplished mainly through prayer and compliance with Christ's commandment concerning love of God and one's neighbors.

Such theology, concordant with what the Church has been saying for ages and everywhere through Its Apostles, Church Fathers and Saints, unfortunately, has little in common with the "theological science" and "theological creativity", which have so abundantly flourished in the 20th century amongst ecclesiastical modernists and apostates.

The recently canonized St. John (Maximovitch) wrote that such human reasonings, instead of bowing before the divinely revealed truths, try to adapt them to their own understanding. "This is the desire to level and intermix that which was revealed by God with what the man himself has found... Our philosophers seem to feel akin to ancient heretics without concealing their sympathy with them and seeing the preachers of truth in them" [137].

These words in the best way possible characterize "theological" writings of contemporary heresiarchs. In them the reader may find "female nature in Divinity", the "World Soul" and apocatastasis (Sergei Bulgakov writes about it with sympathy) with "pre-existence of the soul" and other cabballistic and occult-gnostic inventions. Moreover, these ideas presented in a slightly new manner are passed as brilliant theological "insights" and "teachings". Is this not the reason why all these renovationists try to denigrate the Russian Church declaring that it had no independent theology until the 20th century. They maintain that the flowering of Russian religious thought occurred through the activity of S. Bulgakov, P. Florensky, N. Berdyayev and their followers, through all those whom F.M. Dostoevsky had aptly called "religious idlers".

But idleness and vanity are not the only forces motivating such people. The single-minded coordination of their efforts in secret societies and organizations controlled by these societies (like Theological Institute in Paris and St.Vladimir's Seminary in New York, Theological Academy and Seminaries of the Moscow Patriarchate and other Ecumenical Patriarchates, not to speak of such new hot houses of malicious Renovationism as the University est. in commemoration of Archpriest A.Men' and St.Tikhon's Theological Institute in Russia) is evidence enough that the worldwide propagation of this "theological creativity", so akin to the most terrible ancient heresies, is of great importance to someone. This "theology" of apostasy which from its first steps has placed itself above and outside the teaching of the Church Fathers and has been constantly contradicting it, cannot be the teaching of the Church, although it constantly poses as such. Being unable to abide within the Church, to be in accord with the Fathers, these "theologians" would declare as a "church" whatever is capable of accommodating any heresy. They would not only declare, but would hastily create this anti-church in ecumenism which before our eyes is quickly developing into super-ecumenism with clearly defined features of the religion of Antichrist.

That which is created in the limited world of theological school, congresses and assemblies is dutifully advertised, popularized and introduced into the practice of increasingly degenerating churches. The success of this corrupting activity is here for everyone to see: succumbing to obedient mood, worshippers adopt the previously impossible innovations, and the wolves who control them may now with increasing frankness their satanic objectives (see, for example, Ch.4 utterances of Metr. Kirill of Smolensk at the Sixth Assembly of the WCC).

The gift of the discernment of spirits is becoming a great rarity, and thanks to advertising the writings of "founders" and their followers (bulgakovs, florenskys, shemmans, men's) occupying shelves in bookshops intermixed with the works of Blavatskaya, Steiner, Hindus and Satanists, are finding new hundreds of thousands of new readers.

The quite recent artfulness of this theological "party" looks ridiculous and naive today, as we recall a characteristic admission of one of the Moscow Sophianists who was fond of repeating that he had entitled his article on Bulgakov as "Father Sergi" in order to bring out the consonant "Father of the Church" in the consciousness of his reader. Only a few years later no tricks are needed: heretics are now openly called "fathers of the church", and one, even of a lesser caliber (A.Men'), is referred to as "the son of man!"

The task of substitution of the Church Fathers by bulgakovs, theology by heresy, and the Church of Christ by antichristian harlot of Babylon is zealously carried out by those whom our ancestors would parade in the city streets having placed caps on their heads bearing the inscription "Satan's warriors". Now these warriors have power and authority in the world of apostasy.

The Orthodox Church and theology bear no relation to all this. Never will the Church call heretic Bulgakov a theologian, never will theological degrees be conferred on Catholics and Monophysites in the Church, as has become the custom in the Theological Academies of the Moscow Patriarchate. The One, Holy, Catholic and Apostolic Orthodox Church is one with the Church Fathers and It cannot but abide in the patristic contemplation of God. "To reason about everything "in Christ" -- these are the main commandments for every Christian, this is our categorical Christian imperative of the theory of knowledge" (Justin Popovich) [138]. More often than not true theology speaks softly, but its pure voice is heard throughout the world: for the salvation of some and greater condemnation of others. True theology, alien to narcissism and exaltation, is hiding in the cells of the devotees of prayer and ascetics, in monasteries which faithfully guard patristic tradition, in an inconspicuous

ascetic struggle amidst the apostate world.

True theology helps to acquire salvation, for those who seek salvation find it. God alone knows, how many copies of the Holy Scripture, how many volumes of the works of the Church Fathers, of ascetic writers, of lives of saints, of prayer books and akathists were secretly copied by hand, or typed, away from the staring eyes of the KGB and passed from one person to another in Soviet Russia. The author of these lines had often seen and read such "Samizdat" publications of books by Archbishop Seraphim (Sobolev), of sermons and articles by Archbishop Averky (Taushev), Archimandrite Konstantin (Zaitsev), and other remarkable books.

This literature was providentially preparing Russian people for the spiritual aggression which Orthodoxy in Russia is enduring today. For Russia, tormented by sufferings, and perishing in sins, alcoholism and excessive crimes, the books of the above mentioned theologians have been just as important, as bread. Maybe this is why we may observe an extraordinary phenomenon in today's Russia, namely that of "wise thieves" who, upon leaving prisons, become fervent sons of the Orthodox Church? "We are not given to know, how our word will reverberate" (F. Tyutchev).

The books published by the Russian Orthodox Church Abroad, primarily at the Holy Trinity Monastery in Jordanville, and sent to Russia for decades, have been bearing good fruit. Pastoral care for the salvation of the lost and erring is also theology.

In our pre-Antichrist times, as in the times of Ecumenical Councils, theology is where heresy is exposed, where the voice in defense of Orthodoxy is raised, where the unity with the saints is manifested not only in their liturgical commemoration, but in the entire order of life of the Church.

The canonization of the holy New Martyrs and Confessors of Russia and the Elders of Optina by our Church Abroad; glorification of its holy ascetic and theologian St. John (Maximovitch), censure of the Sophianist heresy and its anathema against the great heresy of ecumenism -- all this crowns the Orthodox faith throughout the existence of the Russian Orthodox Church Abroad. All of its First Hierarchs, the now late Metropolitans Anthony, Anastasy and Filaret, the present Metropolitan Vitaly, the founders and professors of Theological Seminary at the Holy Trinity Monastery in Jordanville, such as Archpriest Michael Pomazansky and others; Archbishop Seraphim (Sobolev) and his Bulgarian students and followers, expositors of the heresy of ecumenism Archimandrite Seraphim (Aleksiev) and Sergei (Yazadzhiev) [139], Archimandrite Justin (Popovich), Bishop Gregory (Grabbe), Hieromonk Seraphim (Rose), Archpriest Lev Lebedev, Archdeacon Germain Ivanoff-Trinadtzaty -- they are the ones in whose words the Orthodox people of today look for and find a reliable guide towards salvation specifically, and away from the cobweb of writings produced by false pastors-modernists and renovationists in which Antichrist tries to catch the unstable souls. The true Church, as distinct from today's apostate Patriarchates, by its very nature cannot permit the intermingling of light and darkness, communion of Christ with Belial. It cannot but be the source of true theology, which it and it alone guards and conveys to the world.

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[137] "Letopis' pochitanija Arkhiepiskopa Ioanna" (The Chronicle of honoring of Archbishop John), publ. by St. Herman's Hermitage, 1980, pp. 95-96.

[138] Archimandrite Justin Popovich. "Pravoslavnaja Tserkov i ekumenizm", publ. by Hilandari Monastery, Holy Mount Athos, Salonika, 1974. Quoted from the abridged and amended translation from the Serbian, M. 1993, p.24.

[139] Archim. Seraphim (Aleksiev), Archim. Sergii (Yazadzhiev), "Pochemu pravoslavnemu khristianinu nel'zia byt' ekumenistom" (Why an Orthodox Christian May Not Be an Ecumenist), SPb., 1992.

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"Sophia" translated from the Greek means "Divine Wisdom". As used in the Bible this term designates a general attribute of Divinity, His all-wise authority, as well as His superior reason.

The terms personifying Wisdom, commonly used in the Old Testament, particularly in the passages which are akin to the New Testament, and the revelation of Christ, were unanimously perceived by the Fathers as the Hypostasis of the Son of God. For instance, such is the general Church understanding of words about the Wisdom contained in the Book of Proverbs (9,1-9).

The Acts of the First, the Third, the Sixth and the Seventh Ecumenical Councils testify to the fact that the entire Orthodox Church applied the term Divine Wisdom to the Second Divine Hypostasis. Thus, the First Ecumenical Council spoke of the inscrutable Wisdom, "Which created everything that was created", -- of the uncreated, unoriginate Wisdom, Wisdom without beginning i.e. of Christ, because Christ is God's Power and God's Wisdom (1 Cor. 1,24) [140].

In the Acts of the Seventh Ecumenical Council we read: "Our Lord Jesus Christ, our true God, the self-existent Wisdom of God the Father, Who manifested Himself in the flesh, and by His great and divine dispensation (lit., economy) freed us from the snares of idolatry, clothing Himself in our nature, restored it through the cooperation of the Spirit, Who shares His mind..." [141]

"From the most ancient times and onwards many Orthodox countries have been consecrating churches to the Lord Jesus Christ as the Wisdom of God". This fact also confirms that the words "Wisdom of God" refers to the Second Divine Hypostasis [142].

Archpriest Michael Pomazansky notes the fact that generally ancient Christian temples were not infrequently given the names of **Christian concepts**. Thus, in Chalcedon there was a church of St. Irene -- "not of the martyr Irene, but of Irene, the peace of Christ", as is explained in Chet'yi Miney (The Lives of Saints in the order of their commemoration days) for January 27. "In Constantinople St. Gregory the Theologian has uttered the famous words concerning the Holy Trinity in the temple of Anastasia -- not the martyr Anastasia, but Anastasia, the Resurrection of Christ. Such also is the temple of Paraskeva -- not the martyr Paraskeva, but Paraskeva-Friday, the day of our Savior's suffering and of His descent into hell (very frequently depicted in ancient icons)".

"Therefore", says Archpriest M. Pomazansky, "the sophiologists reference to the Church tradition in the East in the preservation of the idea of Sophia which expressed itself in the building of temples of St. Sophia and in the icon-painting suffers from being extremely strained" (Archpriest Michael Pomazansky "O zhizni, o vere, o Tserkvi" /On Life, Faith and Church/, a collection of articles, Second issue, Jordanville, 1976, p. 136).

The teaching of the Fathers of the Church about Jesus Christ as the Wisdom of God and this name of the Second Divine Hypostasis was perceived "as a clear and indisputable truth by the entire universal Church" [143].

However, the pseudo-wisdom of this world chose to see a special, spiritual personal being in the Old Testament term of "Sophia".

Vladimir Soloviev's (1853 - 1900) writings have in many ways contributed to dissemination of the Sophian mythology in Russia. This brilliant thinker exercised an enormous influence upon Russian religious philosophy and theological thinking. His impact is great even today.

The concept of Sophia occupies an exceptional place in Soloviev's writings [144] where it underwent all kinds of metamorphoses. He would associate it with Christ, with the "soul of the world" (World Soul), with "ideal and eternal universal humanity", with the Mother of God, with the "guardian Angel of the world" [145]. (Soloviev's) Sophia acquired also a completely different spiritually questionable aspect -- that of Eternal Femininity (Die ewige Weiblichkeit) which arose on the basis of Romanticism, rabbinic cabbala and stormy gnostic fantasy.

This feminine aspect of Sophia had a special personal meaning for Soloviev. It was a kind of mystical experience of love which accompanied him all his life. "Sophia" inspired not only his poetry but his entire philosophic creativity. For Soloviev the philosopher she was not so much a speculative, as a mystically-real phenomenon (no matter how paradoxical it may sound). Soloviev (as also later Fr. S. Bulgakov) had a visual perception of Sophia and he described his mystical encounters with her image in his innermost lyrical poems which subsequently inspired the whole generation of Russian symbolists (A. Blok and A. Bely, in particular).

We would not speak of this obvious spiritual delusion and somewhat sinister metaphysical "romance" of Soloviev with "Sophia" had they not persisted in the teaching of two famous theological thinkers of the 20th c. -- priests Pavel Florensky and Sergei Bulgakov who today have many followers in Russia and in many other countries.

These direct disciples and followers of Vladimir Soloviev have absorbed not only the gnostic-pantheistic ambiguity of their teacher, but all his "turbidity of erotic delusion" (archpriest Georgii Florovsky) as well. In their intellectual reflection on the Eternal Feminine, on Sophia, Florensky and Bulgakov have left Soloviev far behind by creating even more blasphemous images of her. If, according to G. Florovsky, their teacher attempted to create an "ecclesiastic synthesis out of an unecclesiastic experience" (35), these two preachers of Sophianism were invested with clerical rank.

Archbishop Seraphim Sobolev speaks of the Sophian doctrine of Florensky and Bulgakov as a "truly heretical teaching with a gnostic and pagan world view", leading to "dogmatic chaos" [146].

With regard to Fr. S. Bulgakov's theology, this Archbishop writes that "it is not only

an abnormal development of theological thought, but also the most serious sin. According to the Fathers, the gravest sin is the sin against the Orthodox faith because it is not rooted in excusable weaknesses of human nature, but is a sin of our spiritual nature depriving us of the grace of the Holy Spirit" [147]. Being a heresy, the Sophian teaching, says Archbishop Seraphim, "may endanger the very existence of the Orthodox Church on earth, if it is not decisively refuted and condemned by the Highest Church Authorities [148].

Lately in Russia the Sophianist ideas of priest Pavel Florensky and of Archpriest Sergei Bulgakov have been increasingly disseminated. For many the question of Sophia remains still not quite clear.

For this reason it is extremely important to know that Sophianism was twice condemned by conciliar decision, as evidenced by two documents:

1) A decree of Moscow Patriarchate dated 24 August, 1935, No.93.

In this document the following is said: "By our decision of 24 August, 1935, No.93 it was determined:

i) The teaching of Professor and Archpriest S.N. Bulgakov -- which, by its peculiar and arbitrary (Sophian) interpretation, often distorts the dogmas of the Orthodox faith, which in some of its points directly repeats false teachings already condemned by conciliar decisions of the Church, and the possible deductions resulting from which could even prove dangerous to spiritual life -- this teaching is to be recognized as alien to the Holy Orthodox Church of Christ, and all its faithful servants and children are to be cautioned against an acceptance of this teaching.

ii) Those Orthodox Reverend Archpastors, clergy and laity who have indiscreetly embraced Bulgakov's teaching and who have promoted it in their preaching and works, either written or printed, are to be called upon to correct the errors committed and to be steadfastly faithful to "sound teaching".

2) A Decision of the Bishops' Council of the Russian Orthodox Church Abroad of the 17/30 October 1935 concerning the new teaching of Archpriest Sergei Bulgakov on Sophia, the Wisdom of God.

The first three points of this Decision state:

"i) To recognize the teaching of Archpriest Sergei Bulgakov on Sophia the Wisdom of God as **heretical**.

ii) To inform Metropolitan Yevlogy of this Decision of the Council and to request that he admonish Archpriest Bulgakov with the intention of prompting him to publicly renounce his heretical teaching concerning Sophia and to make a report about the consequences of such admonition to the Synod of Bishops of the Russian Orthodox Church Abroad.

iii) In the event that Archpriest Bulgakov does not repent, the present Decision of the Council which condemns the heresy of Sophianism is to be made known to all Autocephalous Churches."

Among the works refuting the heresy of Sophianism one must first of all mention the works of St. John (Maximovitch) [149] and Archbishop Seraphim (Sobolev's) book "A New Teaching concerning Sophia the Wisdom of God", Sofia, 1935. This is "the most significant critical work of Archbishop Seraphim on Sophiology in the 20-th century, -- with regard to both its volume (525 pages) and its content (**Theological Works**, 27, M., p. 61).

Apart from this book the ever-memorable Archbishop Seraphim devoted yet another work dedicated to this problem -- "The Defense by Archpriest S. Bulgakov of the Heresy of Sophianism in the Face of Its Condemnation by the Bishops' Council of the Russian Orthodox Church Abroad", Sofia, 1937.

The above mentioned works, written in a patristic spirit completely demolish the Sophianist heresy of Bulgakov and Florensky.

The decision of the Bishops' Council of the Russian Orthodox Church Abroad which condemned the false teaching of Archpriest S. Bulgakov was founded on a most serious **theological** analysis made by Archbishops John (Maximovitch) and Seraphim (Sobolev). For this reason the claim made by Sophianists that those Bishops who have declared Bulgakov to be a heretic allegedly did not read his works, is a flimsy lie.

Another deliberate lie is the assertion made by a cleric of Moscow Patriarchate, Hegumen Andronik (Trubachev), a relative of Florensky and a popularizer of his ideas, that "in the Russian Orthodox Church Abroad the honoring of Florensky as a martyr began in 1981. His name and his image are to be found on the icon of the New Martyrs. Fr. Pavel is especially revered as a martyr by the Brotherhood of St. Herman of Alaska (California)..." (JMP, No.12, p.31) [150].

The Russian Orthodox Church Abroad through its First Hierarch Metropolitan Vitaly made the following statement concerning the supposed glorification of priest Pavel Florensky: "In the name of the Bishops' Council and Synod the editorial office of this **Messenger** makes a categorical announcement that the Russian Orthodox Church Abroad did not even consider and could not bring itself to make such a glorification. An annoying error of purely iconographic character has taken place. On the icon of the New Martyrs of Russia the name of Pavel Florensky was inscribed but not his image.

If one makes an analysis of Fr. Pavel Florensky's book with a pretentious title "The Pillar and an Affirmation of Truth" and of his other works then an Orthodox reader is confronted with an image of this outstanding priest with a turbulent soul who threw himself into the sea of theology without a compass and who is sailing towards a goal which is not known to anyone including himself". (Metropolitan Vitaly, **The Orthodox Messenger**, a monthly publication of the Russian Orthodox Church Abroad, USA and Canada, No. 30/31, pp.5-6.)

The Moscow Patriarchate has been popularizing the false teaching of priest Pavel Florensky and Archpriest Sergei Bulgakov for a long time. Many hierarchs of the Moscow Patriarchate have been speaking and writing about them; among them are:

the now Patriarch Alexy II (Address delivered at the 8th General Assembly of the KEC, JMP No. 1, 1980), The Metropolitan of Rostov and Novocherkassk Vladimir, a former rector of Moscow Theological Academy /MTA/ (Master's dissertation, see **Theological Works**, collection 21; the speech made at the MTA on the 22 February, 1982, JMP No.4, 1982); Metropolitan Philaret of Minsk and Grodno, Patriarch's Exarch of all Belorussia, former rector of the MTA; Metropolitan Pitirim of Volokalamsk, the chairman of the Publications Committee of the MP (**Theological Works**, collection 5; JMP, No.4, 1969; JMP, No.1, 1975, address delivered in Uppsala; JMP, No.4, 1982); Metropolitan of Smolensk Kirill, a former rector of Leningrad (now St.Petersburg) Theological Academy -LTA, JMP, No.7, 1982).

The list of those who belong to the Moscow Patriarchate and write apologetically about Florensky and Bulgakov can be extended by many names of clerics, professors and teachers of MTA and LTA. Let us name only some of them: Archimandrite Platon (Igumenov), professor of MTA (Candidate's dissertation, St. Sergius and the Holy Trinity Lavra, 1979, JMP No. 10, 1989); M.A. Starokadomsky (JMP, Nos. 4, 8, 1969); Archpriest Ioann Kozlov, A.I. Georgievsky (**The Voice of Orthodoxy**, No.2, 1971); Archimandrite Innokenty (Prosvirnin), Hegumen Andronik (Trubachev); Archimandrite Iannuary (Ivliev), Archpriest Vladimir (Fedorov), both of them are teachers at St.Petersburg Theological Academy, and many other clerics of the Moscow Patriarchate.

The above list is significant evidence of the role of the MP in the cause of dissemination of Sophianist ideas in Russia.

Moreover, the **Journal of Moscow Patriarchate (JMP)** was until recently essentially **the only** spiritual reading permitted by the Soviet authorities to the millions of Orthodox people in Russia; these people were, as a rule, not only theologically uneducated but were even deprived of basic catechization. And to make matters even worse, the pages of this journal have for several decades presented a picture of "abomination of desolation". **JMP** preaches, apart from ecumenism, all kinds of false teachings and simply heresies to the clerics of MP and to many innocent souls.

And, probably, the heresy of Sophianism is accorded the greatest honor. This heresy, under the guise of subtle "theological creativity" is being forced on the students of Theological Academies and of Seminaries, i.e. on the future priests and theologians; it is a subject of many Master's and Candidate's dissertations; at present, thanks to the example by MP, the lay journals and newspapers mention Florensky and Bulgakov frequently, they are discussed on radio and television for hours.

The heresy of Sophianism has so deeply penetrated the minds of the many clerics of MP and of their flock, has poisoned their consciousness to such an extent that not everyone is capable of freeing oneself from it!

Serious works which subject this spiritually dangerous false teaching to rigorous criticism have been written about Sophianism. It must be emphasized that Sophianists usually either distort or persistently hush up criticisms of priest Pavel Florensky and Archpriest Sergei Bulgakov [151].

Explanation of the essence of the Sophianist heresy lies beyond the scope of this essay. We refer the reader to the capital work of Archbishop Seraphim (Sobolev) "A New Teaching on Sophia, the Wisdom of God" (Sofia, 1935) which exposes the heresy of Sophianism and on the basis of which this false teaching was condemned by the Council of Bishops of the Russian Orthodox Church Abroad.

In this essay we are interested in this heresy because its creators priests Pavel Florensky and Archpriest Sergei Bulgakov, have introduced a fourth, feminine hypostasis into the Divine Trinity by means of a cunningly conceived teaching on Sophia (rooted in Plato's pagan philosophy, in cabballistic teaching, as well as in gnosticism condemned by the Church, particularly in Valentinian gnosticism and a series of other later gnostics-theosophers). A few more steps and we are close to a "theology of women" and an ecumenical feminist dream of "feminizing" God. We already hear voices speaking of the "goddess-mother" beside "God the Father" within Christianity. Thus, at the 6th Assembly of the WCC in Vancouver (1983) where the "priesthood" of women was legalized, many participants "urged women to replace the idea of **God the Father** by that of **goddess-mother**" [152]. And in 1993 women-ecumenists pronounced Sophia as their goddess and worshipped her (see Chapter 6).

New "translations" of the Holy Scriptures containing feminized grammatical forms have already been published. In recent decades the Holy Bible has often been subjected to distortion by "new translations" into English and other languages.

But not one of these "translations" has introduced as many blasphemies as the one published by the WCC in 1983 and entitled "Inclusive Language Lectionary".

To please feminists the WCC decided to "rid" the Word of God of "sexism" by removing from the Holy Bible all the passages where "preference" is given to men and the male sex.

In the new "translation", blasphemous changes have entered even into such inviolable phrases as "God the Father", which now reads "God Father/Mother"; the "Son of Man" is replaced by the "Human Child"; the "Kingdom of God" is replaced by the words "the Sphere of God"; "Lord" being of masculine gender is taken out of the Holy Scriptures and replaced by the word "Sovereign One" which is of neuter gender. Instead of "the Lord God" the new "translation" offers "God the Sovereign".

In the Book of Genesis where we are told about the creation of man, the word "man" is replaced by the word "humanity". To the mention of patriarchs are added women's names: "Abraham our father/and Sarah and Agar our mothers."

In the New Testament, where the Evangelists speak of our Savior's miracles, ecumenical translators say that Christ healed a "person". The highpriestly prayer of the Savior at the Last Supper according to St. John, sounds particularly blasphemous in this translation.

For the compilation of their own Bible, the WCC established a Committee headed by Lutheran, Victor Roland Gold. It consisted of three men and six women, one of whom was a Catholic nun. In the process of work, one of the Committee members left because he thought that "this task went beyond the limits permitted by his

conscience".

Of greatest difficulty for the Committee were the words "God the Father". Feminists demanded the use of "God/dess", but this turned out to be unacceptable; a suggested replacement by the word "parents" also seemed too impersonal for these innovators; therefore they came up with a disgraceful term "God our Father/Mother".

The critics of this outrageous work, published under the title "Excerpts from the Bible", are absolutely right when commenting that it **undermines the very foundations of Christianity by completely destroying the dogma of the Holy Trinity.**

This deliberate falsification of the Holy Scriptures caused stormy protests even from journals and newspapers which are far removed from religion, such as **New York Times, Newsweek, Time, Human Events**, etc.

Despite all the protests and mass criticism, the WCC announced that it fully supported the new text of the "translation" of some parts of the Holy Bible [153].

Therefore, it was hardly surprising that the representatives of the "theology of women" at the last Seventh Assembly in Canberra permitted themselves to speak of the Mother of God in familiar terms [154], or to pose a question similar to that of Dr. Margo Kessman from Germany, "is Eve, who strove to knowledge, so sinful after all?" [155].

It is noteworthy that the "theologians" of the above-mentioned Theological Institute in Paris reason in the same manner. Thus, one of its teachers, Nikolai Osorgin, when reflecting on the Mother of God, maintains: "If we arrive at the concept of unity of all women in the image of the Mother of God, in the order of the eternal present which embraces everything that was and was not, then all women (!) have a chance (!) of becoming the Mother of God" [156].

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[140] "Deiania Vselenskih Soborov" (The Acts of Ecumenical Councils), Kazan, 1887, vol. I, pp.19-28.

[141] Ibid., 1892, vol.VII.

[142] Archbishop Seraphim (Sobolev) "Novoe uchenie o Sofii Premudrosti Bozhiel" (The New Teaching concerning Sophia the Wisdom of God), Sofia, 1935,p.121.

[143] Ibid. p.121.

[144] Ludmila Perepiolkina, "Literaturno-kriticheskaya deiatelnost' Vladimira Solov'eva v sisteme ego filosofskikh idei" (Literary-critical Activity of Vladimir Soloviev in the System of His Philosophical Ideas). Tampere (Finland), 1995, pp.35-37, 196-199.

[145] See, for example, such works of Vladimir Soloviev as "Chteniia o Bogochelovechestve" (Readings about Nature of God-Man) /particularly from the seventh reading onwards/, Brussels, 1969, pp. 295-304; "Smysl liubvi" (The Meaning of Love) and a series of his other philosophical and poetical works.

[146] Archbishop Seraphim (Sobolev) "Novoe uchenie o Sofii" (The New Teaching on Sophia), p. 513.

[147] Archbishop Seraphim (Sobolev) "Zashchita sofianskoi eresi protiereem S. Bulgakovym pred litsom Arkhieleiskago Sobora Russkoi Zarubezhnoi Tserkvi" (The Defense of the Heresy of Sophianism by Protopriest S. Bulgakov in the Face of the Bishops' Council of the Russian Church Abroad), Sofia, 1937, p.9.

[148] Ibid.

[149] Hieromonk John (Maximovitch). "Pochitanie Bogoroditsy i Ioanna Krestitelia i novoe napravlenie russkoi religiozno-filosofskoi mysli; Uchenie o Sofii, Premudrosti Bozhei." (Veneration of the Mother of God and John the Baptist and a new direction of Russian religious philosophical thought; Teaching on Sophia, the Wisdom of God). Collection Letopis' pochitaniia Arkhiepiskopa Ioanna (Maksimovicha). Saint Herman of Alaska Brotherhood, Platina, California, 1980, pp. 15-142.

[150] With regard to the Brotherhood of St. Herman of Alaska where according to Hegumen Andronik "Fr. Pavel is especially revered", it must be said that this Brotherhood no longer exists and its former head, Herman (Podmoshensky) has been deprived of priestly rank "for breaking a series of canonical rules and for exhibiting pride and conceit and for being disobedient to the ecclesiastical authority to which he was canonically subordinate" (Minutes No. 74 of the meeting concerning the deprivation of priestly rank of Hegumen Herman (Podmoshensky) of the Presbyters' Section of the Diocesan Council of the West American Diocese which had the authority of a Spiritual Court, 16 June 1988, under the chairmanship of V. Rev. Laurus, the Archbishop of Syracuse and Holy Trinity. "The Church Life", New York, 1988, No. 3-4, p. 80.) Apart from that in the Minutes of the Spiritual Court it is said that "Hegumen Herman has willfully left the jurisdiction of the Russian Orthodox Church Abroad, having joined an uncanonical jurisdiction of one Metropolitan Pancratius and, while he was under an ecclesiastical interdict, began to celebrate divine services (ibid. p.80).

This does not prevent the Moscow Patriarchate from showing signs of attention to defrocked hieromonk Gieb Podmoshensky and to popularize his journal Russkii palomnik (The Russian Pilgrim) and other works, in which he takes vengeance on the Russian Orthodox Church Abroad.

It is not surprising that Podmoshensky (the former Hegumen Herman) especially reveres Pavel Florensky and, in his turn, disseminates Sophianist ideas in Russia.

[151] Among the critics of Florensky and Bulgakov, apart from Archbishop Seraphim, it is necessary to mention V.N. Lossky ("Spot o Sofii" /Debate about Sophia/, Paris, 1936), and Protopriest Professor George Florovsky ("Puti Russkogo bogoslovia" /The Ways of Russian Theology/, Paris, 1937). From the recent critical works the article "Iz istorii Novgorodskoi ikonografii" /From the History of Novgorod Iconography/ is worthy of being mentioned (Bogoslovskie trudy /Theological Works/, coll. 27, M., 1986, pp. 61-80). This remarkable article was signed by the late Metropolitan Anthony (Mel'nikov). However, before it was published in Theological Works -- when it was still a Samizdat manuscript -- the name of its author was designated by the initials N.K.G. As far as is known this text belongs to professor of MTA Nikolai Gavrilovich Gavrilushin. Metropolitan Anthony, who was then the chairman of the editorial collegium of Theological Works was able to publish this article against Florensky only as a result of having placed his name under it. Of great interest is the article of B. Yakovenko "Bogoslovsko-filosofskii modernizm sviaschennika Pavla Florenskogo v svete Pravoslavia" (Theological-philosophical Modernism of Priest Pavel Florensky in the Light of Orthodoxy), Magazine Zemlia (The Earth), No. 11, 1989; also published in the journal of the Bishops' Synod of the Russian Orthodox Church Abroad Tserkovnaia zhizn' (The Church Life), Nos. 1-2, 1990, pp. 36-64). In this work the author while analyzing the works of priest Pavel Florensky speaks in particular about the paganism of Sophianist heresy, the "veneration of God's name", the heresy of the "veneration of icons", magic, occultism, religious modernism and other aspects of the teaching of this heresiarch who is so much revered by the church liberals.

[152] Professor K. Galitis, "The Protestant Majority Must Not Be Allowed to Decide on Behalf of the Orthodox!", Orthodoxos Typos, No. 576, Athens, 14.10.1986, p.4, col.5; compare Journal 6 of the Assembly of WCC Canvas, No. 14, Vancouver, 10.8.1983, p.2, col.4.

[153] See New York Times, 15.10.83; Newsweek, 24.10.83; in Russian the theme of "new translations" of the Bible was several times dealt with in Pravoslavnaya Rus' (Orthodox Russia) No. 21, 1/14 November 1983, No.2, 15/28 January 1984, published by the Press of St. Job of Pochaev, Holy Trinity

Monastery, Jordanville, USA.

[154] See the article "Women want more than "timid" change" in the 7-th Bulletin of the WCC Assembly Assemby Line No. 1, Canberra, 7-8.2.1991, p.3.

[155] Ibid., p.3, co1.3.

[156] See the interview given by Nikolai Osorgin to the magazine Beseda (Discussion) No. 7, Leningrad-Paris, 1988, p. 199.

FALSIFICATIONS OF HOLY SCRIPTURE

ECUMENISM -- A PATH TO PERDITION

FALSIFICATIONS OF HOLY SCRIPTURE AND THEIR APOSTATIC CONSEQUENCES IN OUR CONTEMPORARY WORLD

"But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1, 7-8).

In our end-of-times period the once Christian society, which no longer wishes to have him "who now letteth" (2 Thess. 2,7) [157], and which does not protect itself any more, and has permitted those who "trouble" us and "would pervert the Gospel of Christ" to multiply excessively and to assume power.

The prophecy of the Apostle that "*in the last days perilous times shall come. For men shall be... having a form of godliness, but denying the power thereof*" (2 Tim. 3, 1-5). Before our own eyes mankind is increasingly failing to understand why the Scriptures are called sacred, and that it is "given by inspiration of God" (2 Tim. 3,16) and "is not after man" (Gal. 1, 11); it is generally losing the concepts of Sacredness and Truth, being contaminated with the false teaching of universal relativity. This explains the frivolous and impudent disregard of the stern words of the Apostle Paul: "*As we said before, so say I now again: if any man preach any other gospel unto you than that ye have received, let him be accursed*" (Gal. 1,9).

The mission of both the Old and the New Testament Church had always been, and still remains, to guard and to preach the inviolate divinely revealed faith and God's promises, the Holy Scriptures and Tradition. Well known is the particular care with which the text of the Scripture was guarded in the Old Testament times, when every biblical manuscript which was damaged, or contained mistakes, was subject to destruction, when no one having some speech defect could even be admitted to reading from Scriptures aloud in public.

The ancient Church translation of the Old Testament Books into Greek (the so called Septuagint) was accomplished in the 3rd century B.C. by the specially appointed and God-chosen men, and it was done with all possible precautions and reverence, and under the direct protective guidance of the Heavenly Church, as is testified particularly by a well-known episode with St.Simeon's translation of the Book of Prophet Isaiah containing the text of Messianic prophecy about the Savior of the world to be born of the Virgin (Is. 7,14).

Worthy of the original are the canonical translations accomplished by holy men in the New Testament Church: that of Blessed Hieronymus (from the Old Hebrew, with due regard to the Septuagint, into Latin) and of Sts. Equal of the Apostles Methodius and Cyril (from the Greek text of the Septuagint adopted by the Church, into the Church Slavonic). From the period of Reformation onwards, when the protective efforts of Catholicism suffered defeat, translations of the Bible into ethnic languages appearing in the West already have an imprint of Protestant teaching (like Luther's translation). In the most recent times there are no longer any restrictive barriers to the development of even the most extreme and blasphemous false teachings. The spectrum of translations and transpositions of the Bible has widened accordingly.

It could not have been otherwise, inasmuch as Holy Scripture belongs only to the One Holy Catholic and Apostolic Church, and its use out of contact with the ecclesiastic and patristic tradition (and even in opposition to it, which is characteristic of all religious communities that have fallen away from the Orthodox faith), inevitably entails distortion of both the meaning and the letter of Scripture. According to the Fathers, one who is outside the sacramental communion with the Church cannot but deviate into heresy and from preaching true Orthodoxy.

Human folly is not the only cause of distortion of truth. The Word of God is hateful to the "father of lies", the Devil, who, with the help of his minions attempts to pervert it in every way possible.

With the falling away from God of those who became His killers and called down upon themselves and their descendants the blood of the Son of God Whom they crucified (Mt. 27,25), there began a conscious corruption of the Old Testament books once carefully guarded by the Jewish people. Messianic prophecies were the first to undergo this corruption. "Rabbis corrupted the contents of the Scriptures to suit their own malicious intentions... and still keep modifying it", wrote Euthimius of Chudovo (1705) [158]. Such accusations have been heard since the apostolic times. In the period from the 5th to the 10th centuries Masoret rabbis had established the Old Testament text which since then has been adopted as the official one. In this text practically all prophecies about the Savior of the world have been distorted in such a manner that they could not be seen as referring to the person of our Lord Jesus Christ. Subsequently all Hebrew copies of the text which differed from the established Masoretic canon were destroyed.

Stability of the Masoretic text of the Old Testament and the absence of variants in its copies caused many Bible scholars and theologians, even amongst Christians, beginning with Origen and until today, to constantly turn to this Hebrew text as the main authority, despite stern warnings of the Church. On the other hand, the presence of the variant readings in the Church text of the Septuagint has been considered as the sign of its unreliability. As a result not only Western Catholic and Protestant theologians and translators relied on the Masoretic text of the Bible. By way of Venetian printed editions it began to influence the later Greek and Slavonic copies of the Scriptures. It "was listed among the basic sources, despite strict warnings of the Holy Synod" 159, when the Elisabethan Bible was being revised in 1751. The Masoretic text, regardless of the presence of serious dogmatic distortions (of Messianic references in the first place) became the basis also of the Synodal translation of the Old Testament into Russian, resulting in the initial translation by Archpriest G. Pavsky having caused general indignation in ecclesiastical circles. At that time Archbishop Theophan the Recluse formulated the essence of the perpetrated substitution as follows: "According to our law, when trying to interpret the Word of God we must consult the Church Fathers. The Fathers interpreted the Scriptures as presented in the Septuagint. Consequently, the new translation prevents us from understanding the Word of God from the Orthodox point of view, because it presents us with the text different from the one used by the Fathers. ...Translation from the Hebrew text cuts the ground from under our feet. We are faced with new ideas, new church, **new era**: (*our emphasis - L.P.*) such, then, are

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the consequences of this translation!" [160]. "But the editors of the Russian Bible in London (doubtless under Masonic influence) permitted themselves the impudence of writing: "We insist on and we wish one thing -- namely: freedom from Church concepts and freedom from the translation of the Seventy" [161]. Today's Biblical societies and commissions have achieved this "freedom" in full.

Although subsequently everything possible was done to coordinate this translation with the Church text of the Septuagint in Greek and its Slavonic version by Sts. Methodius and Cyril, "complete rapprochement could not be achieved. The break of the Russian text with the Church Slavonic Biblical-liturgical tradition doomed this translation to its usage outside the church services only: the Holy Synod earmarked it for an edifying reading **at home**." [162]

Discovery of the Qumran manuscripts, at the beginning of the 1950-ies, relating to the 1st century B.C. (i.e. to the pre-Masoretic period) has conclusively, and in favor of the Septuagint, resolved the centuries old controversy of the comparative merits of the Hebrew and Greek texts of the Old Testament. It has turned out that the manuscripts removed from the Qumran caves contain all the variants of the text which are available in the Greek manuscripts and which seemingly undermined their authority. Nevertheless, these conclusions are hushed up, and publication of the Qumran manuscripts which are at the disposal of "The House of the Bible" in Jerusalem, is stopped completely.

Any new translations of the Bible are still done in accordance with the Masoretic text and even with the participation of Hebrew Scholars of the Bible. At the same time Renovationists of the Moscow Patriarchate and of other local Churches with increased insistence keep introducing into church services unauthorized translations of Scripture into contemporary ethnic languages. All these translations, as a rule, are of a non-Orthodox origin and are based on the Masoretic text which is non-traditional in the Orthodox Church. Along with the widespread modernization of liturgical language and rites, the introduction of the Western Gregorian calendar, and other countless concessions to the spirit of times, these translations increasingly destroy the link of these Churches with their own Orthodox past, and prepare the ground for any further reforms aimed at the **creation of the ecumenical pseudo-church of Antichrist**.

By means of Ecumenical Movement the contemporary heretical Christianity of the West keeps expanding its influence upon the Orthodox world. Indeed, Metropolitan Kirill of Smolensk, the Chairman of the Department of Foreign Church Relations at the Moscow Patriarchate, declared, at the 7th General Assembly of the WCC, this organization to be "the cradle of the one church of the future" (see Chapter 1). For us, Orthodox Christians, this "church" means nothing else but the church of Antichrist.

Participants of ecumenical assemblies are engaged in a step-by-step development of a blasphemous teaching of this "church", of its ritual and language. The highly "ecumenical" language of these assemblies reflects such a degree of ecumenical consciousness of participants that, according to one of their leaders, the former General Secretary of the WCC, Dr. Philip Potter, upon their return from the conferences the members of their own communities simply fail to understand them at first.

In order to understand ecumenists one should cease to understand the Gospel and learn their blasphemous encroachment upon the Word of God. Worthy of consideration is the ecumenists' interpretation (which has become their slogan) of our Saviors words: "*that they all may be one*" (John 17,21). Ecumenists allege that these words imply Christ's commandment concerning the unity of the whole world -- Orthodox, sectarians, Judaists, Moslems and all heathens. They simply disregard Christ's words directly preceding the cited phrase: "*I pray not for the world, but for them which Thou hast given Me; for they are Thine*" (John 17,9).

When contemplating forgery, ecumenists are embarrassed by nothing: neither by the teaching of the Church Fathers, nor the faith of the whole Church, nor simple self-evidence. In the same way Papacy maintains, without any feeling of embarrassment, and contrary to anything the Fathers were saying always and everywhere, that in the Saviors words: "*and upon this rock I shall build my Church*" (Mt. 16, 18); "the rock" should mean not the faith in Christ and confession of Him as the Son of God, but the Apostle Peter himself and his alleged successors -- the Popes of Rome [163].

Ecumenists--"peacemakers" experience no embarrassment when they contend that political peace they are fighting for is the same peace which Christ had in mind when He said to His Apostles: "*My peace I give unto you*". It should be noted that they never finish this citation from the Gospels: "... *not as the world giveth, give I unto you*" (John 14,27).

Ecumenists are not ashamed of their own illiteracy when one of them (who, it goes without saying, is against teaching Church Slavonic language even in seminaries), be he even an archbishop, or a professor at a theological academy, is capable of declaring in all sincerity and for all to hear, that the invocation of the Great Litany "*In peace let us pray to the Lord*" means "let us (the entire congregation) pray as one", i.e. all together. (Translator's note: in Russian the words "peace" and "congregation" sound the same). And another invocation -- "for the welfare of God's holy Churches, and for the union of them all", is, allegedly, calling the Orthodox to a longed-for ecumenical union with heretics [164]. "*They that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction*" (2 Peter 3,16).

Metropolitan Nikodim (Rotov) of Leningrad, who was responsible for the Patriarchate of Moscow joining the WCC, has even introduced a special pro-Communist heresy when in his sermons and articles he offered a false interpretation of the parable on two sons (Mt. 21,28-31). He likened Christians to the son who was obedient in words but careless in deeds, and in the person of the obstinate son, who did the will of his father, he taught to see godless Communists (who can now be easily replaced in this role by today's "democrats"), who declared the creation of the Kingdom of God on earth to be their objective. Nikodim's sermon on the completely non-Orthodox idea of this earthly "Kingdom of God" and the fusion of Christianity with Communism was persistently heard from the ambos of the Patriarchate's churches until the chaos which has enveloped Russia, has, for the time being, pushed it aside, along with other Bolshevik slogans.

Another of Metr. Nikodim's heresies has remained unaffected by any liberal trends of "democratic" reconstruction. This heresy represents one of the most important

supports of "Christian" ecumenism. However, its full significance will apparently make itself evident in the already near future, when the WCC will declare its primary task to be the unification of all religions under one roof of the "universal church" of Antichrist. This heresy, often repeated and deeply rooted in the Moscow Patriarchate has been deduced by Metr. Nikodim from his devious reasoning that while on the Cross the Lord adopted all humanity in the person of the holy Apostle John the Theologian, and not only those who believed in Him. This heresy is expressed in a single phrase: "The Lord Jesus Christ in His incarnation received all mankind into His Body" [165]. The well known "priest" of the MP Georgii Kochetkov, who enjoys strong support, has already declared not only Francis of Assisi, but also D. Bornhoffer, A. Schweizer and... Mahatma Ghandi as being members of the "true Church" and even Its "saints"! [166]

"Many wrong opinions have entered our life under the influence of the devil, who teaches careless people to misinterpret contents of the Scriptures and to obscure the truth by either adding to, or deleting something from its text", wrote St. John Chrysostom already in the 4th century [167]. The God-defying **anti-Scriptural evolutionism** seems to have become the most widely spread lie which, unfortunately, the perverters of the Word of God, along with the atheists, managed to instill into the consciousness of many Christians of all denominations.

Evolutionists could not produce a single scientific fact to prove the correctness of their theories. Everything that they previously claimed to be indisputable proofs, has remained in school textbooks which are now being ridiculed by the evolutionists themselves. Nevertheless, for nearly 100 years evolutionism has been strenuously thrust upon every new generation throughout the world, by all levels of state schools.

When C. Darwin was working on his Theory of the Origin of Species, based on superficial observations and conclusions, he expected that the necessary evidence will subsequently be found. These hopes, however, remained altogether unjustified. Not only the missing link between the ape and the man remained undiscovered [168]: evolutionists are unable to present a single intermediate form between any other species -- neither in living, nor in fossilized form. Moreover, the very possibility of the existence of a mechanism ensuring the transition of one species into another, is denied by the contemporary science. No evolutionist is able to explain the existence of evolution, if it is to contradict the most fundamental law of nature (the Second Law of thermodynamics), requiring transition from the complex and unstable to the simple and chaotic, but not the other way around -- from inanimate to animate matter right up to such of its most complex and super-perfect forms, as the human organism.

In order to make the impossible seem plausible evolutionists suggested an assumption that the universe has existed for boundless billions of years, during which anything could have happened. Counting on these millions and billions of years the Lunar space-ship was provided with several meters long legs to prevent its sinking in cosmic dust which should have accumulated there in all those years. But ... the layer of dust on the Moon turned out to be less than one centimeter thick.

It is well known that incomprehensible scientific jargon has a bewitching effect on non-specialists. One of them is the "radiocarbon method". But not many people know that theoretically this method may help to determine the age of organic remains only. Due to the efforts of science popularizers, reliance on the precision of the radiocarbon method has been exaggerated out of proportion. The fact is that with the radiocarbon method of extreme importance is the required particular purity of experiment. This requirement is often too difficult, or even impossible, to comply with, since the quantities to be measured at any significant age of the samples are too small. Besides, the method is based on the assumption that the fossils being investigated have never in the past been subjected to any possible though unknown influences -- such as high pressures and temperatures, oscillation of the quantity of Carbon-14 in the environment, etc., although the presence of any of these factors renders measurements meaningless. As a result, the data obtained by this method frequently strike one with their unreliability. For instance, "examination of the shell of living snails showed that they **died** 27,000 years ago" [169]. Already today scientists have doubts about at least half of all the data obtained by this method.

This "science falsely so called" (Tim. 6,20) which has declared the religion itself and the moral code to be the result of evolution, is in fact a certain **satanic faith**, which, along with humanism and atheism has penetrated all spheres of official science -- not only natural sciences, but humanitarian and political as well.

Denial and distortion of biblical truth turned out to be a fertile ground for everything that transforms the modern world into the threshold of the inferno -- from atheism and faith in the everlasting universe, which has increasingly become overgrown with pantheistic mysticism (of the New Agers and other occult mystifiers), and up to the evolutionist theories about human society, revolutionary and racist doctrines, justification of homosexuality and murder through abortions.

As a part of mass consciousness, primarily through school education, the anti-biblical evolutionism has become, in one way or another, one of the basic ideas of a huge multitude of people who consider themselves to be believers, but who reject the biblical evidence of God being the Creator of the world and man, of the Fall, the Deluge, the Babel, etc., or consider these narratives as being conventional, allegorical and supposedly refuted by "science". Seldom is one aware of the fact that this kind of reasoning makes the Prophets, the Apostles, the Church Fathers, and the Lord Jesus Christ Himself appear as deceivers, although they clearly and frequently confirmed the truth of the Book of Genesis.

Great is the amazement of these very few of our contemporaries, who unexpectedly learn that in all of its history evolutionism has failed to produce any real proof of its theories, that it has maintained its predominant position in science in a purely artificial manner, that the evolutionists' fabrications about the millions of years of the earth's history, "geological periods", the origin of life, etc. have not been confirmed in any way and that, on the contrary, the real facts are in agreement with the Bible. This amazement of the few is capable of turning upside down many carefully maintained notions in our society. Therefore, despite its obvious predominance in the mass consciousness and science, the evolutionary humanism, feeling its vulnerability, manifests extreme intolerance to any display of disagreement with the doctrines they have thrust upon mankind. For example, the "New York Times" published an announcement about the so-called "secular humanist declaration of 1980" signed by 58 well-known scientists and writers. The declaration discredits Christian morals and "urges to intensify science and reason, instead of religion, as the means of solving

human problems... Reflecting the elements of two earlier humanist manifestos of 1933 and 1973, the declaration considers the supernatural religion and Divine Revelation to be the enemies of the rational process leading to progress" [170].

Rather characteristic is also a hysterical letter written in 1982 by a well-known science-fiction writer and supporter of anti-biblical humanism, Dr. Isaac Asimov on behalf of the American Association of Civil Liberties: "These religious fanatics... like an army of the night come into our state schools with the Bible raised up high... They present a very real menace to society which values academic freedom and enlightenment above dogmas and moral piety" [171].

A veritable rejection, and not just a distortion of the Gospel, of the Church Fathers and of Christianity itself was the well known speech of "Patriarch" Alexius II (Ridiger) [172] before Jewish rabbis of New York in 1991. It caused numerous protests, indignation and even a movement of "non-commemorators" in the entire Orthodox world, including the Moscow Patriarchate. Full of servile declarations of respect for "the older brothers -- Jews", using Old Testament expressions, and confirming the allegedly still continuing chosenness of Jewish people and even the unity of Christianity and Judaism ("we are one with Judaists") this address demonstrated complete theological insolency and an open betrayal of Orthodoxy [173].

Such statements appear by no means unfounded. We are in the second decade of deeply secret discussions between "Orthodox" ecumenists and Judaists [174] (as well as Moslems and heathens). Rapprochement of Judaism and Roman Catholicism began more than half a century ago [175], and it was announced quite definitely at the Second Vatican Council (Declaration "Nostra Aetate" of 28 October 1965). Anticipation of "Messiah" (none but Antichrist may be understood by this word) jointly with Judaists, has by now become a wide movement under the guidance of the apostate hierarchs and "theologians" occupying highest positions in all confessions united by ecumenism.

The unexpected celebrations, in recent years, of Jewish feast days of Hanuka and the future meeting of "Machiach" (Hebrew word meaning "Messiah" amidst the Cathedrals of Kremlin and the Red Square of the former Third Rome -- Moscow, do not seem so unexpected against this background.

As a result of the betrayal on the part of ecumenists, the Judaists' appraisal of our times as the Post-Christian era appears to be quite realistic; and their declarations that in future they intend to permit the existence of only such a Christianity which will prove its loyalty to them, do not seem to be too self-confident [176]. Ecumenists are now in a hurry to deserve this right to exist.

Countless servants and underlings of the enemy of mankind are now concocting all kinds of poison out of various lies and distortions of the Word of God, in order to deprive both the ordinary men and scholars of their reason, and "*if it were possible*" to "*deceive the very elect*" (Mt. 24,24).

Already in the past century there appeared seemingly innocent alterations in the Bible for children. At first they put out colorfully illustrated cartoons, now they produce animated cartoons, comics and video-games, thus trivializing the Scriptures and inculcating a primitive and distorted idea about it.

In the second half of the 20th century the disrespect for the Bible has reached such a degree that it has become possible to produce a variety of "versions" of the Old and the New Testaments: for workers, students, house-wives, etc. In Chapter 10 of the present work we discussed the feminist edition of the Bible, impudent in its blasphemous character.

At the end of 1995 the Oxford University Press published one more ecumenical translation of the New Testament and the Psalms [177] intended to satisfy not only feminists but all those who, according to the editor of this translation, might be offended by the Word of God in any way. It goes without saying that "God the Father" has been changed by the unprecedented in both the Old and the New Testament Church, "God the Father-Mother". Omitted are all the expressions in which preference is shown to fathers to the detriment of mothers; each time the mention of a biblical husband is accompanied by the name of his wife, if her name is known to the editors. Playing up to the political correctness of today, such "monarchical" phrases as the "King", "Sovereign", "Lord" and "Ruler" are abolished and the "Kingdom of God" replaced by "Dominion of God".

Accordingly "slaves" have become "enslaved people"; parents no longer "discipline and punish", but "guide" their children who are told to "heed", rather than "obey" their parents.

References to darkness as "evil" and light as "good" are eliminated, so as not to offend people of dark color. Also references to the blind, the deaf and lame are considered insensitive, and are replaced by descriptive expression. No left-handed person should feel discriminated against; the phrase "right hand of God" is replaced by "mighty hand".

One could only laugh at these and similar absurdities, if such mocking of Holy Scripture would not be part of one universal program of the creation of the "New Age" and "New humanity". Nevertheless, "it is a fearful thing to fall into the hands of the living God" (Hebr. 10,31), and the blasphemers of the Word of God have no grounds to be unconcerned. It is to them that the stern words of the Apocalypse are addressed: "*For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book*" (Rev. 22,18-19).

But ecumenists who are harder of hearing than those who condemned Christ to crucifixion (the Israelite leaders and teachers) do not hear the Lord's warnings, and the parable on tares (Mt. 13,24-30) will apparently remain incomprehensible to them until the very day of harvest, the Day of the Terrible Judgment of God.



Patriarch Pimen (Izvekov) of Moscow in his residence: offering presents to Judaists.



The Pope of Rome John Paul II meets Rabbis in Warsaw

[157] The phrase "he who now letteth" was unanimously understood by the Fathers as meaning an Orthodox Monarch.

[158] Quotation from: Hieromonk Aleksy (Makrinov), "Vklad S.-Peterburgskoi dukhovnoi akademii v razvitiye bibleistiki" (Contribution of St. Petersburg Theological Academy to the Development of Bible Studies). Collection Bogoslovskie trudy (Theological Works), Moscow, 1986, p.205.

[159] Ibid., p. 206.

[160] Quoted from: Archim. Seraphim (Aleksiev), Archim. Sergius (Yazadzhiev), "Pochemu pravoslavnому khrisianinu nel'zia byt' ekumenistom" (Why an Orthodox Christian Cannot Be an Ecumenist), translated from Bulgarian. SPb., 1992, pp. 254255.

[161] Ibid., p. 255.

[162] Hieromonk Aleksy (Makrinov). Op. cit., p. 206.

[163] In the more recent times this point of view was decisively pronounced at the Vatican Council of 1870 by the Roman-Catholic Archbishop Joseph Strossmeier. See "Papstvo i ego bor'ba s Pravoslaviem" (Papacy and its struggle with Orthodoxy). Strizhev-Centre, Moscow, 1993, p. 21.

[164] Compare "O kakom soedinenii vsekh ma molimsia. Po povodu tret'ego prosheniiia Velikoi ektenii" (What Union of All Are We Praying For. On the third invocation of the Great Litany). Orthodox Russia, Jordanville, USA, No.22, 1991, p.8.

[165] Quoted from "Seti <>obnovlennago pravoslavia>>" (The Nets of the "Renewed Orthodoxy"), Russkii Vestnik, Moscow, 1995, p. 153. See also Arch priest Lev Lebedev, "Why I joined the Russian Orthodox Church Abroad", Montreal, 1991, p. 22.

[166] "Seti <>obnovlennago Pravoslavia>>", p. 141.

[167] St. John Chrysostom, "Tvoreniiia" (Works). St.Petersburg, 1900, v.IV, book 1, p. 445.

[168] For many years evolutionists-anthropologists had been placing their hopes on the so called "Piltdown man" whose bones have been the subject of over 500 doctoral dissertations, until finally these bones turned out to be a mystification. (See Henry M.Morris, "Creation and the Modern Christian". Moscow, 1993, p. 125).

[169] Science, vol. 224 (1984), pp. 58-61. Quoted from: Ken Ham, Andrew Snelling, Carl Wiland, "The Book Of Answers". Moscow, 1993, p. 60. Those who are interested in the contemporary alternative evaluation of problems in connection with the theory of evolution we refer to the bibliography of basic editions of the Institute of Creationist Research in the book by Henry M. Morris "Creation and the Modern Christian", 1985 (Russian translation 1993).

[170] New York Times, 19 October 1980. Quoted from: Henry M. Morris, "Creation and the Modern Christian". Moscow, 1993, p. 77.

[171] Henry M. Morris, op. cit., p. 48.

[172] "The speech of Patriarch Alexius II before rabbis of the city of New York of 13 November 1991 and the heresy of Judaizers". Moscow 1992. This 296pp. book contains the detailed analysis of Patriarch Alexius II address, and a compilation of sources dealing with the given problem.

[173] Ibid., p.8.

[174] Here are two unique reports which appeared in open press: "The first International Consultation of the Representatives of the Orthodox Church and Judaism took place in March 21-24 of 1993 in the city of Athens under the patronage of the International Jewish Commission on Interreligious Consultation and the Ecumenical Patriarchate. There were 25 representatives on each side. The Patriarchates of Moscow and Constantinople were the most prominent representatives of the Orthodox Church. The representatives of the Orthodox (Autocephalous – L.P.) Church in the USA also took part. Addressing the participants of the Consultation, the Ecumenical Patriarch, Bartholomeos I, expressed his hope that this meeting will create "new framework for the renewal of friendly relationship between Orthodox Christians and Jews living together under one sky in one world". Speaking on behalf of the World Jewish Congress, Leon Feldman reported that the Consultation touched upon a series of acute problems, including "historical problems of anti-semitism", and also expressed his concern about the fact that the liturgical texts of the Orthodox Church still include anti-Jewish material. Russkiy Pastyr, San Francisco, 1993, No. 16, pp. 35-36.)

It is of significance that this "historical" meeting went unreported both in religious and secular press in Greece and in Russia. It became known, primarily, from Jewish papers, specifically from the paper published in Melbourne (ibid. p. 35).

A year later the Times reported that "Archbishop Gregory of Thyatira and Great Britain (of the Patriarchate of Constantinople), the joint president of the Council of Christians and Jews, had opened the Interreligious Center of Dialogue named after Leopold Mueller in the Sternberg Center of Judaism in Finchley" (Times, 1 May, 1994. Quoted from: Russkiy Pastyr, 1994, No. 19, p. 44).

[175] See N.F. Stepanov's report "Judaean-Catholic Rapprochement and the subsequent perspectives of further evolution of Ecumenical Movement". Acts of the Second Council of the Russian Orthodox Church Abroad. Belgrade, 1939, pp. 492-556.

[176] Worthy of note is the book by the well known Judaist scholar, Rabbi Prof. Elior Berkowitz "Faith After Catastrophe", published by the Institute of Publications On the Problems of Judaism for Repatriates (est. by the Section of Judaism of the Department of Education and Culture, and the Department of Religions, in cooperation with the Memorial Institute of Hebrew Culture, New York). Published by Amaze (in Russian), Jerusalem, 1990.

Many concepts of the official Judaism expressed in Prof. Berkowitz's book should have a sobering effect on ecumenists. But, obviously, they prefer not to notice anything. We shall limit ourselves to only some characteristic citations:

"Accusation (of Jews -L.P.) of killing Christ is a disgrace for Christianity. It will not be white-washed until the Church will completely withdraw its accusations" (p.22).

"Ecumenism bears a direct relation to Jews, inasmuch as they too were invited to participate in the "universal church" for the sake of common religious heritage. It is interesting, however, that this invitation was extended at the time when the Christian era has entered its period of decline" (p. 32).

"How should the Jews regard Christianity in the Post-Christian era? First of all, we are obliged to make sure that now, indeed, Christianity is in decline" (p. 34).

"We have survived Christianity... Only our experience, the experience of the eternal people demonstrates the complete failure of Christian civilization and religion" (p. 35).

"For the time being, an honest dialogue with Christianity is emotionally impossible for Jewry as a whole... This, perhaps, depends entirely on the subsequent conduct of Christians" (p. 37).

"That which is usually called the Judaean-Christian tradition exists only in the imagination of Christians and atheists" (p. 37).

"Everything non-Jewish in Christianity is unacceptable to Jews... Many think that at least the Old Testament is common for both Jews and Christians. This is a profound error... After all, the God of Abraham has nothing in common with the triune divinity of Christians" (p. 38).

[177] See Wall Street Journal, 3.9.1995.

GLOBAL SERGIANISM

The contemporary union of "sword and soutane" [178] has nothing in common with the Christian state founded by the Equal of the Apostles Emperor Constantine in which the people were ruled by two powers -- royal and ecclesiastical -- constituting one political entity. This symphony of God's anointed Basileus and sacerdotium had the truth of Christian faith for its foundation [179].

The ideals which form the basis of contemporary compromise between ecclesiastical time-servers and the avowedly atheist government are by no means Christian. With his "Declaration" of loyalty to the Soviet regime of 16/29 of July, 1927, Metropolitan Sergius (Stragorodsky) betrayed Orthodoxy, and caused the martyrdom of many thousands of confessors in Russia who refused to accept this disgraceful document: up to 90% of Orthodox parishes rejected it with indignation.

Enforced in Soviet Russia, and voluntarily accepted today, in the course of almost 70 years Metropolitan Sergius' "Declaration" has been the "canonical" basis of the Moscow Patriarchate. Archpriest Michael Polsky wrote: "It should never be forgotten that the legitimate succession of ecclesiastical authority is terminated not only by its uncanonical emergence, but also as a result of **uncanonical acts**. Clear conscience and the voice of truth within the hierarchy and clergy immediately following Metropolitan Sergius' "Declaration" testified to the fact that the basic ecclesiastical canon of general episcopal authority in the Church (Apost. rule 34) has been violated" [180].

Hundreds of pages have been written about Metropolitan Sergius' destructive role in the history of the Russian Orthodox Church. "Sergianism" contributed to the Moscow Patriarchate becoming the Soviet church, a faithful collaborator of the anti-Orthodox regime. Having embarked on the path of endless compromise, the Moscow Patriarchate became enmeshed not only in Ecumenism but also in all kinds of apostatic betrayal of Orthodox faith. This makes one speculate that soon this apostatic structure may fully resemble the apocalyptic "mother of harlots". One may not rule out the possibility of Metropolitan Sergius being glorified as a "saint" by the Moscow Patriarchate" [181]. Today the Moscow Patriarchate officially speaks of its gratitude to Metropolitan Sergius for allegedly having "saved" the Church. Such pronouncements imply refusal to believe in love and provident care for the Church by Its Head -- our Lord Jesus Christ.

Sergianist "symphony" entailed a special apostatic "theology", which justified any baseness or degradation, any arbitrary sin of the pseudoecclesiastical authority for the sake of an imaginary "Church benefit". This Jesuit-like "theology" has been the reason why a great number of people belonging to the jurisdiction of Moscow Patriarchate have lost the awareness of "Christianity as a moral religion" [182].

However, having originated in the Soviet Union, "Sergianism" has now become a global phenomenon. Today, more than ever before, it is a **modern trend**. Looking at the policy of the apostatic "clergy" we may contend that "Sergianism" is not merely an historic and Soviet, but also a universal phenomenon. Church politicians, who are voluntarily carrying the "yoke" of servile "Sergianism" are flourishing throughout the world. Being unable to fully cover this phenomenon we shall cite only two out of the great many examples of sergianist groveling. One of them concerns the schismatic Metropolitan Yevlogy (Georgievsky). In 1945, being a resident of Paris, "he went further than many; he took a step which simply stunned a significant part of his flock -- he went to the Soviet Embassy to apply for the citizenship of the USSR..." [183]

Another example of "Sergianism" concerns Patriarch Demetrios of Constantinople who in 1978, without any embarrassment, expressed his support of Brezhnev's "liberalism" at the time when many dissidents and believers were languishing in Soviet prisons, concentration camps and psychiatric hospitals. When welcoming the visiting Patriarch Pimen of Moscow and All Russia, Patriarch Demetrios said: "We were particularly pleased to hear from you that the new Constitution of your great country grants still greater freedom of conscience and of religion..." About ten years later the same Patriarch Demetrios, while on a visit to the USSR, spoke in the same vein, without any recollection of what he had said in 1978" [184].

"Sergianism" is not only a baseness and a deceit, it is a conscious refusal to take up the cross of the Lord, a rejection of the confession of faith and martyrdom upon which the Church of Christ was built. "Sergianism" is also the state of mind and soul of those who are prepared to make any concessions and to betray the sacred faith for the sake of temporal benefits and interests of this world. In a certain sense ecumenism is merely a component of "Sergianism" as a general principle and instrument of apostasy.

Universal "Sergianism" in its essence is the subordination to the power of Antichrist, be it in Russia, Greece, the Vatican, USA, or any other country. And the objective, consciously or subconsciously pursued by "Sergianism", is to demoralize Christians, to make them ready to accept Antichrist.

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"Perestroika" is on -- but the Moscow Patriarchate still follows the "straight path".



Metropolitan Nikolai Yarushevich addresses the gathering under the portrait of "the father of all nations," with Patriarch Alexy Simansky presiding. 1953.



Elections to the Supreme Soviet. Patriarch Pimen (Izvekov) of Moscow votes for the "block of Communists and independent candidates".



Patriarch Pimen (Izvekov) of Moscow and his future successor Alexy (Ridiger) take part in the "guard of honor" by Andropov's coffin.

[178] We borrowed this expression from Archdeacon Germain Ivanoff-Trinadtzaty, Ph.D. See his essay "Russian Church at the Cross-roads" (in Russian). Lyon-Acorly, 1995, p. 50.

[179] This is partly the symbolism of the double-headed Byzantine eagle which, following the marriage of Ivan III to Sophia Paleologue (1472) has also become the State Emblem of Russia, of "Moscow – the Third Rome".

Concerning the "true essence of secular power on earth" (the words of Metr. Vitaly /Oustinov/) see a laconic and very interesting article by Mikhail Askul "Sacred Monarchy and Secular State" (our translation from the French – L.P.) produced as a separate brochure. Published by the Brotherhood of St. Job of Pochaev of the Russian Orthodox Church Abroad, New York/Montreal, 1994, 15pp.

[180] Archpriest Mikhail Pol'sky, "New Martyrs of Russia". Printing Press of St. Job of Pochaev, Holy Trinity Monastery, Jordanville, N.Y., USA, 1957, v. 2, p. IX.

[181] The Pseudo-Patriarch Alexius II, for example, in his discourse with the contributors of Literaturnaia Gazeta, when quoting the notorious words of Metropolitan Sergius: "the joys and successes of the Soviet Union, our civil Motherland are our joys and successes", -- said that the concept "Motherland" used in Declaration "was a brave step on the part of Metr. Sergius. See: Alexius II. "The Church Has Thrice Called For Peace in Chechnya...", Literaturnaia Gazeta, Moscow, 15.6.1995, No. 24 (5555), p. 11, col.3

[182] Archpriest Vladislav Sveshnikov, "Psikhologija neosergianstva" (Psychology of Neosergianism), Russkiy Pastyr, San-Francisco, No. 21, 1995.

[183] Germain Ivanoff-Trinadtzaty, op. cit., p.27.

[184] Ibid. p. 17-18.



PROFANATION OF HOLY MYSTERIES

ECUMENISM -- A PATH TO PERDITION

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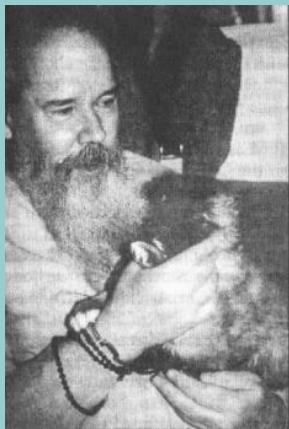
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"Give not which is holy unto dogs" (Mr. 7,6)

Life of the Church is divine and beneficial, and is therefore called **sacred**. The Church manifests Itself visibly in the Holy Mysteries -- Sacraments), "while Its innermost life is contained in the gifts of the Holy Spirit: in faith, in hope and in love" [186]. *"The gates of hell shall not prevail against"* (Mt. 16,18) the Church which unfailingly preserves Holy Mysteries and spiritual sanctity.

Every Holy Mystery is a miracle of God's love for man. It demands the fear of God, i.e. the fear to offend God by an inappropriate attitude to that which is holy. All seven Mysteries of the Holy Church necessarily presuppose a special reverence, both on the part of those who administer and those who receive them.

Holy Mysteries which sanctify, transfigure and unite **faithful** Christians with God Himself, may bring about not only one's salvation, but also damnation of those who would dare to abuse them. It is not for nothing that the Apostle, when speaking of those who receive Holy Communion unworthily, said that they are guilty of the Body and Blood of the Lord: *"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep"* (1 Cor. 11,27-30)



The Word of God is eternal and always relevant. It occurred to us to use the reference of our Lord Jesus Christ to dogs in the title of this chapter, after seeing the photograph, unparalleled in its sacrilege, of "Patriarch Alexius II in the "Arguments and Facts" [187], one of the most read weeklies in Russia (and throughout the world). The photo, depicting "the First Hierarch" of the Russian Orthodox Church (Moscow Patriarchate) with a dog in his arms, is accompanied by an almost improbable text of "canine" thought: "I am not the **lamb of God**; when I grow up I will be a Caucasian sheepdog. One may say, I am growing on the beard of my master, Patriarch Alexius, and I while away my time playing with the rosary..." (*emphasis - L.P.*)

Every Christian knows that the Lamb of God, *"which taketh away the sins of the world"* (Jn. 1,29) is the Lord Jesus Christ Himself. We

assume that the "Patriarch" also knows this, as well as the fact that dogs are not permitted to be either in a church (according to the Church Rules the church which a dog incidentally happened to enter, must again undergo the ritual of blessing), or wherever there are holy icons. The beard, along with the moustache, which Orthodox people wear in imitation of the image of Christ, is considered to be a sacred attribute on a clergyman [188].

This act (by far not an isolated one) of Alexius II once more testifies to the "abomination of desolation" within the MP and to the ill-intentioned abuse of the Patriarchal rank unlawfully carried by Ridiger.

Holy Mysteries are being increasingly profaned to please Ecumenism and universal Sergianism. The foremost blame for it rests on the "Orthodox" hierarchs-ecumenists and the clergy which they have raised. In his paper A.I.Osipov, Professor of the Moscow Theological Academy and Seminary, speaks of detestable phenomena occurring in the Moscow Patriarchate today. He interprets the words of the Lord: *"For wheresoever the carcass is, there will the eagles be gathered together"* (Mt. 24,28; Lk. 17,37) and applies them to the subject under discussion as follows. "No predators would gather to tear a body to pieces if the body itself is alive, a living, active organism. They begin to tear a body apart when it weakens and dies..." Prof. A.I. Osipov continues: "Little attention is paid to what happens within the Church. Such phenomena are inevitable if you consider what happens in our dioceses. Do you know whom they now ordain priests? Anyone they please. "I want to work as a priest". "Really? Are you baptized? No? Well, you will be baptized!" Thus they choose and ordain neophytes, recently baptized people who know nothing, who are not fully confirmed in their spiritual life, who have no theological education, who are psychologically inadequate. There is no shortage of facts..." [189].

The following thought occurs to us only too frequently: do all these "supreme teachers" of the Church, these "guardians" of faith and piety, these "blasphemers", do they believe in God?! and if they do, are they not afraid of the Terrible Judgment?!

Two most disgraceful and frightful types of apostate bishops are prevalent in the Sergianist and ecumenist "Orthodoxy". At the one extreme there are servile bishops whose principle is: "if you please". For example, during the Gorbachev's anti-alcohol campaign at the end of 1980-ies, Metropolitan Sergius of Odessa proposed to the Moscow Patriarchate, in the "spirit of loyalty" to consider celebration of Liturgy using grape juice instead of wine... At the other extreme there are those who, upon making into the ranks of the powerful ones of the world, are issuing orders themselves.

Patriarch Bartholomeos of Constantinople and the Head of the MP's Department of External Affairs Metropolitan Kirill of Smolensk undoubtedly belong to this category of "bishops". Between these two extremes are tens and thousands of those who cannot be fully ranked with either the slaves, or the rulers, but who would miss no opportunity to play the one, or the other role. But more often they are satisfied to simply pretend that they are playing some role. Today many of such pseudo-bishops, along with thousands of pseudo-clergy throughout the world, instead of guiding their flock towards salvation, are preparing them for general apostasy. The extent of their success is evident from the impunity with which they infringe upon the greatest treasure of the Church -- the divinely instituted Holy Mysteries. To train their flock to tolerate and accept lawlessness in that part of Church life in which the true Church should have the source of grace -- in Its Holy of Holies -- is the task the completion of which may probably be accomplished in the near future.

They give a stone instead of bread and a serpent instead of a fish... (comp. Mt. 7,9-10). Being well aware of the departure of their practice from Church canons almost everywhere, contemporary Renovationists have long since been dreaming of introducing new Church statutes and a new canonic law for the purpose of simplifying them, or, to be more precise, of distorting them in the fashion of their Catholic and Protestant counterparts. But as long as the Book of Rules, the Book of Needs and the Service Books remain the same, everyone feels free to either acknowledge, or to abolish, to shorten and distort them according to his own discretion.

Unable to list all the scandalous deviations from the Church canons which take place during the celebration of the Holy Mysteries and other rites, we shall discuss only a few of those frequently observed in the Moscow Patriarchate.

- **Baptism.** This Mystery, as a rule, is administered through ablution or even sprinkling, although, as one knows, the threefold immersion of the baptized into the baptismal font signifies Christ's death and Resurrection on the third day. Therefore a negligent and needlessly hurried administration of this Mystery becomes an act of sacrilege.

Both the baptized and their godparents are usually admitted to the Mystery without any preceding catechization and testing of faith. As a rule, godparents remain in absolute ignorance regarding their spiritual obligations and their responsibility before God for the upbringing of their godchildren. The godparents attending mass baptisms of the Moscow Patriarchate are mostly irreligious, often non-Orthodox, or atheists in general.

An arbitrary abbreviation of the order of service may sometimes have very serious and unpredictable consequences, as for example, when a priest omits the incantation (against Satan). If a certain sacred rite (such as the washing off of chrism on the eighth day, or the cutting of hair) calls for two or more prayers given in the Book of Needs, only one is read, at best. Even the three-fold circling of the baptismal font, accompanied by singing: "As many as have been baptized into Christ, have put on Christ", is often omitted. The usual excuse offered by priests is the excessively large number of people to be baptized. Having chosen this path, such priests in the big city churches of the MP, usually baptize several dozen people in half an hour's time.

Contrary to the custom established in the Russian Church, the newly baptized are frequently allowed to keep their non-Orthodox names. The absence of catechization is the reason why the majority of the baptized in the Moscow Patriarchate never come to church and never receive Holy Communion after their baptism. The crosses which are put on the newly baptized are often taken off at home, as something needless. Thus, the soul is deprived of the cross, and the sacred object itself is despised.

Superstitious parents sometimes baptize their children several times ("to keep him from becoming ill..."); religious illiteracy accompanies many other superstitions as well. Lately there have been increased instances of **baptizing and even giving Holy Communion (!) to the dead**. These awful phenomena are caused not only by the ignorance and covetousness of clergymen, but also by the fact that among the clerics of the Moscow Patriarchate there is an increase in the number of occultists, wizards, psychics. This is because there are not only neophytes among those ordained -- the fact which makes Prof. Osipov indignant -- but also converts from Eastern cults, Yoga, paganism, occultism and other demonic delusions. Having failed to renounce their former beliefs, the latter dissolve their "Christianity" in this contamination. There are "priests" who practice black magic and are a true horror to their "spiritual children" whom they have enslaved and reduced to becoming zombies.

In the Moscow Patriarchate they have long since forgotten the special rites to be observed when baptizing the non-Orthodox. To these a special rite of admitting former atheists to the Church should now also be added. As a result, the Moscow Patriarchate does not promote birth into eternal life through Holy Mystery of Baptism, but fills their pseudo-ecclesiastical structures with thousands of Latins, sectarians, Judaizers and idolatrous lay people and clerics. Thus the development of a pseudo-church is proceeding at full speed and at all levels.

"...teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" -- these words of Christ have, apparently, become completely alien to the Moscow Patriarchate. In almost all of its dioceses the priests who do not want to offend that which is holy and who refuse to perform baptism in an improper manner and without the necessary preparation, are subjected to persecution by their own diocesan authorities. For many of them this has become the motive for leaving the Patriarchate and joining the Russian Orthodox Church Abroad [190].

- **Chrismation.** In the city churches of the Moscow Patriarchate Chrismation, which is administered immediately after Baptism, resembles a production line in a factory, rather than a Church Mystery. Since at the time of their baptism people have merely their heads sprinkled with water over the baptismal font, they have their clothes on. A priest then hastily goes round the long rank of the newly baptized who stand there in ignorance. Then, at the sacred moment of Chrismation, requiring a special reverence, when the Holy Spirit is received, there is a general hurried discarding of superfluous clothing. Not infrequently a priest may even anoint parts of the body still covered by clothing.

The following should be noted. Not so long ago a certain degree of confidence in the Patriarchate's Chrism was based on the fact that every time it was sanctified, a part of Chrism of the previous years had to be added. Thus, the chrism of the Soviet period must have contained the part of Chrism sanctified by the Holy Patriarch Tikhon. However, in the most recent years many in the Moscow Patriarchate have been confused, and not only because the Chrism now in use was sanctified by the apostate Patriarch Alexius II (Ridiger). From many areas of Russia priests of the Moscow Patriarchate have reported that by its fragrance this Chrism is indistinguishable from ordinary oil although it should have a very complex fragrance due to the fact that it should consist of a multitude of fragrances symbolizing the manifold gifts of the Holy Spirit.

- **Confession.** The Mystery of Confession and the Mystery of Baptism elicit the most

criticism. Practically everywhere the so called "general confession" is performed, which is not stipulated by the Church canons and which was not permitted even in the Moscow Patriarchate and even in the first years after the Second World War, when there was an acute shortage of clergy. At the present time many young priests, accustomed to practice insipid and formalized "general confession", refuse to hear individual confession even if it is a question of only one or two people (who want to be confessed individually), not scores of them. A priest only covers the head of a penitent with his epitrahelion and recites the last short prayer of absolution, or simply makes the sign of the cross over him in silence. In 10 minutes time scores of people go through confession in this manner.

The practice of such "remission of sins" cannot be called anything but criminal! After all, many people, who for 70 years lived in the militantly atheist country where **sin had become the norm**, and who only recently learned to make the sign of the cross over themselves, often have no idea what sin is. Thus, the overwhelming majority of women who have undergone abortion do not know that they are murderers who have committed a mortal sin [191]. The same happens to other people who seek healing of their soul in the Church, but do not find it. Is this not the reason why there is such an unprecedented number of all kind of sects in the post-Soviet Russia?

Through the efforts of Renovationists of the Moscow Patriarchate, its theological academies and seminaries for years have been preparing a complete break between the Mysteries of Confession and Communion, and a rejection of the obligatory Confession before Communion resulting from such a break.

Recently some hierarchs of the Moscow Patriarchate and of the other ecumenical churches have been openly discussing the redundancy of Confession.

Rejection of the Mystery of Confession has become commonplace in the Finnish Orthodox Church. This Church, which has created a precedent among the National Orthodox Churches by accepting not only the "new calendar style", but also the "Gregorian Paschalia", has for the last 25 years permitted the partaking of Holy Communion without prior Confession. This dangerous innovation, blessed by the Patriarchate of Constantinople to whose jurisdiction the Finnish Orthodox Church belongs, has become widespread in Finland. It was the late Patriarch Athenagoras of Constantinople, an ardent ecumenist, who allowed Orthodox Finns to partake of Holy Communion without Confession [192].

In his episcopal Epistle the former Head of the Finnish Orthodox Church said that one should go to Confession only "when one feels a particular need for it" [193].

As we can see, a person himself turns out to be the criterion of his own spiritual state, and in particular of his sinfulness. He **may** go to Confession, if he **feels** the need for it. Taking into account man's natural inclination to self-justification, it is easy to understand, why some people, without any feeling of embarrassment, call themselves sinless, while the Church teaches that God alone is holy. "He alone is sinless", as we read in an Orthodox prayer.

Should we not remind ourselves that the rejection of the Sacrament of Confession is fraught with serious consequences for priests and lay people alike, corrupting them and also undermining confessional church discipline?

Due to their loss of spiritual vision, pseudo-elmers often cause penance, as a means of spiritual healing after confession, to achieve the opposite results. They fall into one of the two extremes: they either completely reject penance, or the one they choose to impose is so harsh that it may seriously traumatize, or even enslave the trusting spiritual children of such "elders".

The Moscow Patriarchate promotes the conviction that "obedience is more important than prayer and fasting", than Canons and Patristic teaching. This conviction has been turned into a means of personal dependence and of subjugation of church-going people to pseudo-clergy, pseudo-elmers and pseudo-Patriarch. All this has nothing to do with the true institution of elders and spiritual fathers, whose task is to lead their charges to salvation and life in God.

- Holy Communion. The most profound Mystery of the Church is that of Holy Communion, or Eucharist. "The God-man Jesus Christ has brought about the inconceivable reality on the earth: we, who are so fond of sin, have through Him entered into a blood relationship with God, for His God-man's Blood is the source of our eternal life, of our God-man-like immortality... If all the mysteries of the New Testament, of the Church, and of the Godman could be expressed by one mystery, then this should be the Holy Mystery of Eucharist" [194].

The gravest sin of apostates is profanation of this Mystery. They turn the Divine Liturgy, which only true believers are permitted to attend, into a show, a spectacle for the crowds of tourists and television viewers, and the Holy Gifts -- Christ's Blood and Body are given to anybody and at random. How can one measure the depth of degradation, the abyss which separates us from our pious ancestors, who would not share even a simple meal with heretics and unbelievers, according to the words of the Apostles.

Beside the corrupting influence which the distortion of the Mystery of Confession, or its rejection has upon Orthodox Christians, this innovation is instrumental in achieving the ecumenical objective of allowing access to the Orthodox Mystery of Holy Communion to the non-Orthodox. The resolution of the Holy Synod of the Moscow Patriarchate concerning admission of Catholics to Communion in Orthodox Churches in Russia had been in force from 1969 to 1986. Subsequently this resolution has not been abolished, it has only been suspended (although only on paper). The Patriarchate of Constantinople has gone still further in this respect by allowing Orthodox Greeks to partake of the Catholic Communion causing an unsuccessful protest on the part of Athosite monks. At the end of the 1970ies and the beginning of the 1980-ies one could regularly observe crowds of Western tourists being admitted to Communion (without prior Confession, of course) in the church of St. John the Theologian at the Theological Academy of St. Petersburg. A Jesuit hieromonk Michael Arranz, a Professor of Eastern Institute in Rome, who in those years was lecturing on Liturgics at the "Orthodox" Theological Academy in Leningrad, would partake of Communion in the Sanctuary of that church along with the clergy.

When celebrating Proskomidia and reciting litanies (ektenias), ecumenists would

commemorate heretics along with the Orthodox in accordance with their sermon on "the church without frontiers", and during the Great Entrance of Divine Liturgy they would replace the words "and may the Lord God remember you **all Orthodox Christians** in His Kingdom" by: "and all Christians..."

In 1994 the Bishops' Council of the MP left practically all matters concerning communication with the non-Orthodox to personal discretion of its bishops and clergy, merely pointing out to them the undesirability of bewildering their flock [195].

The instances of Protestants partaking of Holy Communion, unprecedented in the MP, have now become a regular phenomenon at least in the Novgorod diocese, where its ruling Archbishop Leo, openly admits Protestants and Catholics to Communion in the ancient Cathedral of St. Sophia in the city of Novgorod. In this and similar instances the obvious motivation is undoubtedly the material benefit gained as a result of attracting foreign tourists, along with their dollars, pounds and marks, into the Patriarchate's churches.

International Theological Conference on the "Church Unity" was held on November 15-16 of 1994 in Moscow. Besides the MP, among its participants there were delegates from the Orthodox Churches in USA, Canada, England, France, Bulgaria, Poland and the Republics of the former USSR. The JMP reported apropos of this as follows: "The concluding document makes a note of an interesting fact, that foreign participants of the Conference (from USA and France) raised a question about the necessity of drawing to the attention of the entire clergy of the Russian Orthodox Church to the inadmissibility of offering Communion to the non-Orthodox. It was noted that such uncanonical practice in several parishes in Russia causes discord in the life of Orthodox parishes abroad" [196].

Following the example set by Constantinople and the Vatican, the altars of Orthodox churches in Russia are fitted with microphones, and journalists equipped with photo- and video-cameras unceremoniously scurry about the church and the sanctuary itself during episcopal services. Worshippers still feel offended, but are almost used to the fact that video-recodings of Divine services include the most sacred of its moments: reading of Gospel, the prayer and the rites of the Eucharistic canon, including the projection on the TV screens of Christ's Body and Blood contained in the Sacred Chalice.

Archbishop Laurus writes: "Only that Church is alive which lives a spiritual life, where communal prayers are offered in a proper manner and Divine service is conducted "decently and in order" (1 Cor. 14,40). The Church where service is performed negligently and where it is viewed as having a secondary meaning of a ritual which one should "attend" for the sake of decorum (*apostates often lack even this decorum! - L.P.*) is dying spiritually". When discussing the fact that Liturgics needs to be a living study of the Church's living treasure which is contained in the Orthodox service books, Archbishop Laurus pays particular attention to church singing and iconography. "Divine service must raise the faithful in the spirit of Orthodoxy, not in the spirit of Western delusion. Western singing and western realistic painting which penetrated our churches in an illicit manner are capable of enlightening one only in the spirit of western exalted delusion which is perilous for the souls, but never in the spirit of the genuine Orthodox piety" [197]. According to the New Hieromartyr Arseny, Archbishop of Novgorod, those who turn "kliros into a stage are responsible for the profanation of Divine service by their singing... Kliros is not a stage for actors. Everything must be sacred in church" [198]. Not only an impassioned operatic singing which is alien to Orthodoxy, but also painting depicting "the world which lies in evil, is disfigured by sin and is enticing to sin" have nothing in common with Orthodox singing and icon-painting, which "must first of all be in harmony with the spirit of Orthodox ascetics demanding complete renouncing of the world, and with the Orthodox teaching on prayer, free of exalted delusion" [199].

- Ordination. We know that the "effectual administration of Mysteries requires 1) validly ordained priest or bishop; 2) a valid, i.e. divinely established, ritual of Mysteries" [200]. Legitimacy of the Soviet episcopate, which had gone through the sieve of atheist regime and has become a part of the Soviet nomenclature, is highly doubtful in itself. Many candidates to priesthood were avoiding ordination by such bishops as the notorious Metropolitan Nikodim (Rotov) of Leningrad, who in 1978 died in the arms of the Pope in Rome. Many knew about his un-Orthodoxy and about the KGB and some secret influence being the source of his terrible power. Those who were not intimidated by this and received "grace" from the hands of Metropolitan Nikodim made up half of the Patriarchate's episcopate and a new generation of priests which today forms the basis of the Moscow Patriarchate. The present generation well remembers this period of evolution of the MP, although the preceding periods were no less significant. Nineteen bishops had survived Stalin's purges (15 of them were released from detention) and witnessed Metropolitan Sergius' (Stragorodsky) "election to the office of Patriarch" in 1944, and 3 years later there were already 66 "legitimate" bishops in the "Soviet" church. Archdeacon Germain Ivanoff-Trinadtzaty (Dr. phil.) writes: "We have biographical data of 47 of them at our disposal. Out of this number 36 were consecrated after 1944, 26 were previously married, 2 were former Uniates, and 3 have previously belonged to the "living" church among the members of which at one time was also Patriarch Alexius (Simansky) himself. Orthodox Church is **episcopocentric** in its structure, i.e. the bishops are its mainstay, and such non-traditional influx of new bishops from non monastic environment which is thus remote from the spiritual source of Orthodox episcopate, naturally could not but cause fundamental changes within the Church itself" [201].

Accumulation of these "fundamental changes" thus constitutes the essence of the history of Sergianist Patriarchate and determines its present character. It is generally known that anyone seeking after high (or simply well secured) position in the MP under Communists, had to win, in one way or another, a special favor of the God-defying regime.

All this is entirely contrary to the 30th Apostolic Rule which reads: "If any bishop comes into possession of a church office by employing secular rulers, let him be deposed from office, and let him be excommunicated. And all those who communicate with him too". (Compare Rule 3 of the 7th Ecumenical Council.) An unlawful tree cannot produce lawful fruit. Every year the ranks of the Patriarchate's clergy have been supplemented by those ordained in violation of the Church canons: those tainted by simony, by second marriage, known homosexuals, obviously un-Orthodox and even those married to sectarians (the wife of a Moscow priest A. Borisov, one of the leaders of the late Archpriest Men's group within the Moscow Patriarchate, is a Pentacostalist who organizes her sect's meetings in his church).

Simony flourishes openly in some dioceses. Thus, it is well known that in Western Ukraine a prospective priest must remunerate his bishop with a sum of 10,000 roubles (the price of "Volga" car) for his ordination. Parishioners would collect the required sum and present it to their young priest on the day of his first church service. We have no reason to think that this "custom" has in any way suffered from anarchy which set in after the beginning of "perestroika".

Ordination of unmarried priests who are not tonsured monks (the so called "celibate" -- the word which is absent in the pre-revolutionary Russian orthographic dictionaries), which is alien to Orthodox traditions, has become a rather frequent and openly pro-Catholic phenomenon in the Soviet Patriarchate.

Contrary to regulations they also ordain very young men (20 years of age and younger), neophytes and persons without any spiritual preparation, as we said before.

The Patriarchate's clergy of the recent decades is characterized by their ecumenist inspired theological education which is alien to Orthodoxy, and by their ignorance which is often accompanied by their despotic and rudely arrogant treatment of their own flock. Even the Bishops' Council of 1994 in Moscow felt obligated to comment on this latter circumstance [202].

A careless performance of church rituals or domination of pseudo-elders over their flock, and numerous moral shortcomings, as a consequence of a lack of any genuine spirituality, have long since become the distinguishing features of the Patriarchate's clergy. Their parishioners constantly repent their sinful criticizing of "priests", and aimlessly rush about in search of spiritual fathers and elders. They "find" them, but only after making a conscious or unconscious error. This is hardly surprising. According to Metropolitan Vitaly (Oustinov) "eldership is a result of the devoutness of the whole Church. Elders are a crowning glory of righteousness, a certain spiritual aristocracy of the Church in the best sense of this word. There simply cannot be any elders in the Moscow Patriarchate... almost entire episcopate of the Moscow Patriarchate is impious. How is it possible for elders to come into being if they certainly have to endorse those bishops, while all of these bishops are the accused? They have not simply sinned, they are in heresy" [203]. Having become linked with ecumenical apostasy and Sergianist lies the Patriarchate's "elders" have been greatly increasing spiritual confusion of the Russian people.

- Marriage. The Sacrament of Marriage is almost always administered without any preparation and without prior Confession of the couple to be married. The determining factor is the payment of a certain sum of money (which in the recent years has increased to two, three and more times the average monthly wage). Contrary to the rules, several couples are wed at the same time and often on unstated days and during fasts. Marriage with non-Orthodox and with people of other faiths are allowed. For instance, some of St. Petersburg's clergy recall a case in the late 70-ies when one of the well-known Archpriests of that city married his own daughter to a Moslem. It should be added that the perpetration of these and other kinds of unlawful acts is often motivated by the financial and the social status of the parties to the marriage.

In the ecumenical "Orthodox" churches "marriages" of homosexuals are not yet permitted, as is the case in other denominations. However, the voices of the apostates are getting louder in defense of those whom the Lord wiped off the face of the earth in Sodom and Gomorrah (Gem. 18,20; 19; 13,24-25).

- Unction. The Holy Church teaches that this Mystery "grants the blessing to one's entire spiritual struggle on earth(...), that unction is the expression of divine judgment over man's earthly substance, healing it when all other means of healing prove to be powerless, or allowing death to destroy the perishable body when it is no longer of any use for the Church on earth and for the mysterious ways of God" [204]

It is disquieting to think that such an important Sacrament is often administered by pseudo-priests in a very much abbreviated form. Thus, the seven-fold reading of the sections from Holy Scripture accompanied by prayers and anointing of ailing persons with holy oil is often reduced to a three-fold or even a single reading. But the main innovation is general unction.

In Imperial Russia, the so called "general unction" (Russ. "soborovanie") was performed only during the Great Lent in the Kremlin's Cathedral of Dormition. It was always performed by the Metropolitan of Moscow with the Cathedral clergy. In the Soviet times the "general unction" was freely available to all who wished to receive it (although this Mystery is intended exclusively for the sick) in all the churches of the Moscow Patriarchate 2-3 times a year, and, as a rule, without a bishop participating in it.

Now the Moscow Patriarchate increasingly practices general unction performed by one priest, and not only during the Great Lent, but at any time of the year. Thus, in the church of St. Job the Longsuffering in St. Petersburg it is performed almost every week. The young priest who introduced this custom has become known not as a violator of canons but as a great man of prayer of elder's fame (not to speak of a significant increase in the church collection, as the result of such "piety".)

We have already discussed the **profanation of Church prayer**. We shall only add to the above that if in the previous years "Orthodox" ecumenists tried to keep the anti-canonical participation in the common prayer with heretics secret, or tried to justify it, today's open concelebrations of the Orthodox clergy (primarily the heads of the Church of Moscow, Constantinople, Antioch, Finland and other member churches of the WCC) with the Catholics, Protestants and Monophysites are widely known. Today concelebrations of a variety of special services (molebens) with the Catholics and Protestants take place openly within the MP without anyone being called to account before the Church authorities, the latter even encouraging such common prayers as a model of "ecumenical love" and "peacemaking".

Church prayer is being also profaned by the Patriarchate's clergy when they "sanctify" banks, restaurants, casinos, communist banners of the Red Army and Fleet, as well as buildings used by psychics and "healers". The apostate MP has entered into a special relationship with the "Orthodox" magicians in white coats (this problem will be the subject of the next chapter).

Such acts of profanation of that which is holy have become a regular phenomenon.

We may mention also a widespread advertising and sale of "holy" water on the planes of Aeroflot, in shops and restaurants.

All this, together with "funeral services" for atheists and non-baptized persons (which an Orthodox clergyman may bring himself to perform only as a result of losing the fear of God), and a scandalous acceptance by the hierarchy of the MP (in the person of Metropolitan Pitirim) of a "donation" from the criminal sect "Aum Shinri Kyo" has become the means of replenishing the church funds by dirty money.

Such actions as the luxurious church ceremonies at the funeral of journalist Lishev, notorious for his immoral television programs (in particular those promoting incest), the burial of one of the mafia leaders in the sacred caves of the Pskov Monastery of the Caves, have become a rather symptomatic phenomenon in the Moscow Patriarchate.

Its clergy often performs memorial services for non-Orthodox persons. An example is set by the highest ranking bishops of this jurisdiction. Thus, in 1978, upon the death of the Pope, John Paul I, festive services for the repose of his soul were celebrated by the present "Patriarch" Alexius II (in the Moscow Cathedral of Epiphany) and by the present Head of the Department of Foreign Relations of the Church, Metropolitan Kirill Gundyaev (in the Holy Trinity Cathedral of St. Alexander Nevsky's Lavra in St. Petersburg).

The Moscow Patriarchate prayed for the repose of almost all red leaders. Sergius Stragorodsky had invented the "funeral service" for non-Orthodox (including the Protestants who, as is well known, do not recognize prayers for the dead in general). Today in the Patriarchate's churches funeral services may be performed for anyone, using the Orthodox Book of Needs. It should be added that in the MP the funeral service is very seldom performed without any significant reductions, except maybe when the dead person happens to be one of the highest episcopal rank.

During the long decades of Communist dictatorship an indulging attitude to all "weaknesses" and deviations of hierarchs and clergy had become firmly ingrained in the consciousness of the members of the MP. This justification of shortcomings was motivated by the alleged "captivity" of clergy (which from year to year was becoming increasingly voluntary). At the same time the episcopate succeeded in enhancing amongst the laity and clergy a peculiar kind of Papism ("The Patriarch is responsible for everything") and the cult of "blessed ignorance" which, allegedly, makes one's salvation easier to achieve. All these phenomena flourished and became the very essence of the Moscow Patriarchate, as the years of the "democratic" rule have been demonstrating, when discussions about "forced" acts of apostasy, about rejection of spiritual freedom and betrayal of the Patriarchate have become meaningless. Regrettably, the parishioners, especially those who only recently joined the Church, participate through ignorance in the unsightly deeds of the MP. May God be their judge. We believe that sooner or later they will have their chance, and their faith will bring them into the bosom of the true Orthodox Church.

As to the true Church people who are aware of canonical deviations and even transgressions of the MP, and still remain devoted to it despite the existence in Russia of parishes of the Russian Orthodox Church Abroad, we think that because of their negligence (their failure to abide in truth) the Lord deprives them of the **gift of discerning the spirits**.

Lately the Moscow Patriarchate has been trying to lift its prestige in the eyes of the faithful, often pointing at the major sacred objects in its custody. But the Tretyakov State Gallery also has in its "protective" keeping the miraculous icon of the Mother of God of Vladimir and Andrei Rublev's "Trinity"... Sacred objects belong to the Church, not to the apostates. Therefore the holy items which are in the hands of the impious hierarchs are nothing but "captive sacred objects" (similar to those once captured by Turks, or the Catholics).

Criminal power has come to replace the party power in Russia. This power has immediately secured the support of the MP and has occupied an appropriate place in its life. The MP itself is acquiring a criminal character with its "church" banks, multi-billion fraud and cooperation with the mafia. There were instances of attacks instigated by the Moscow Patriarchate upon small communities of the Russian Orthodox Church Abroad accompanied by confiscation of church property and church buildings. Considering this background, trading in sacred objects in Patriarchate's churches (primarily selling the Holy Mysteries) looks habitual and commonplace [205].

We have not touched upon the fundamental question of grace, its presence or absence in Holy Mysteries in the MP and other ecumenical and Renovationists' "Orthodox" churches. However, already during the first days following the famous Metropolitan Sergius' (Stragorodsky) Declaration, hieromartyr Bishop Demetrios (Lyubimov) of Gdovsk had taken up the strictest position in relation to the Sergianist Patriarchy. He and some other followers of Metropolitan Joseph of Petrograd openly declared the MP as being without grace, and its Mysteries -- "the food of demons" [206].

But even if we adopt a more cautious point of view we have to admit that the 20th century's movement towards apostasy has become the main substance of the historical development of the MP and of any other "Orthodox" member-churches of the WCC, which in the end will result in all of them becoming a heretical assemblage. More and more are they losing that which previously was attainable for them and that which was said in this book about those who left the unity of faith is increasingly applicable to them.

«That which is contrary to the will of God has entered the Church (...) When that which is contrary to the will of God guides the Church, the performance of rituals gradually becomes empty and turns into idolatrous ritualism (...) The Patriarch (of Moscow - L. P.) often says: "We lack spirituality". Why not simply say: "We lack grace"» [207].

The fact that ecumenists "do not distinguish the true priesthood and the Mysteries of the Church from those of heretics but say that the baptism and eucharist of heretics is effectual for salvation" [208] is a clear evidence that, first of all, they fail to distinguish their own priesthood and Mysteries from those of heretics. It is of no use that many console themselves saying that this applies only to bishops, while a part of clergy and laity of ecumenical churches are allegedly not privy to their hierarchs' heresies and schisms. Today none but the enemy of mankind himself forces us to

forget that "without a bishop neither is church a church, nor Christian a Christian, but they cannot be even called that" [209]. "Performing Church rituals as directed by the bishop" a priest administers Mysteries "not wilfully, but as if by the power of the rank which imparted the Mystery of Ordination to him" [210], i.e. by the power of bishop. Likewise, a lay person is spiritually nourished through Mysteries by what this source can give him.

Not many people in the Moscow Patriarchate today are conscious of the fact that neither the episcopal rank, nor the name of Patriarch can by themselves, without faithfulness to Church dogmas and canons, guarantee the presence of grace and that ignorance of Divine laws, -- according to St. Epiphany of Cyprus, -- is a great betrayal of one's salvation" [211].

DARK SPIRITUALITY



Ecumenical prayer of the New Valaam monastery, Finland, 1987.

[185] Although we are aware of our unworthiness, we take the liberty to write this chapter and the next, both very disquieting, remembering the words of A.S. Khomyakov cited in the Foreword.

[186] A.S. Khomyakov, "Tserkov' odna" (The Church Is One), 2nd ed., publ. by the Brotherhood of St. Job of Pochaev, Montreal, 1975, p. 64.

[187] Argumenty i fakty (Arguments and Facts), Moscow, 1995, No. 45 (786), p. 4. The mocking nature of this publication is emphasized by the "company" of famous animal lovers among whose photos appears on the left the photo of the "Patriarch".

[188] We wish to stress that in commenting on how inappropriate it is for a dog to rest on the Patriarch's beard, we have nothing against "man's best friend". On the contrary, in the Holy Scriptures and in Lives of Saints we read that dumb creatures, unlike humans, esteem their Creator and are incapable of reviling Him. All creatures shuddered when they saw the Lord crucified on the cross, while the cruel-hearted men mocked at the suffering Christ. It is well known that even the most ferocious beasts showed their love and respect for saints, sensing their Christ-like humility and love which the saints had acquired.

[189] A.I. Osipov, Paper presented at the Scholarly-Theological Conference on "Orthodoxy and Renovationism", Moscow, 16-17. 2. 1994, p. 1, col. 2.

[190] See, for example, Russkiy Pasty' San-Francisco, 1994, No. 17-18, pp. 110, 120121, 123-125.

[191] In an article published in Pravoslavnoe slovo, No. 12 (49), 1995, priest Timofei Selsky writes that in the MP cathedral of a small town he noticed ... a PRICE-LIST displayed at the candles' counter. "The column reading "Prayer after Abortion 8,000 Roubles" caught my eye. What sort of a new rite was this? As I learned later, a woman who would pay the required sum at the candles' counter would have a certain prayer read over her, a prayer which allegedly should be read after having killed one's own child in the womb. Whence all this? What is the mystery of such an easy remission of a mortal sin unknown to any of the Holy Church Fathers? Have we lived to see the day when the forgiveness of the sin of infanticide is bought just like that for a mere 8,000 roubles and without any confession at all?"

[192] Archbishop Paul of Finland maintained, undoubtedly under the influence of Patriarch Athenagoras, that "one does not necessarily have to go to Confession each time one wishes to partake of Communion". See his book -- Archbishop Paul, "How We Believe", YMCA-Press, Paris, 1986, p. 59.

[193] Ibid., pp. 55-56.

[194] Archimandrite Justin (Popovich), "Pravoslavnaya Tserkov i ekumenizm" (Orthodox Church and Ecumenism), pp. 29-31.

[195] Bishops' Council of the Russian Orthodox Church. "Dokumenty" (Documents), Moscow, 20.11 - 2.12. 1994, p. 26.

[196] JMP, Moscow, 1994, No. 11-12, p. 20.

[197] Archbishop Laurus of Syracuse and the Holy Trinity Monastery. "Znachenie prakticheskogo izuchenija Liturgiki" (Significance of the Practical Study of Liturgics). Orthodox Russia , Holy Trinity Monastery, Jordanville, USA, No. 19 (1544), 1/14 October, 1995, pp. 1-3, 15.

[198] New hieromartyr Arseny, Archbishop of Novgorod. Speech delivered at the Conference of teachers of church singing. Novgorod diocese, 1911. Quoted in Archbishop Laurus, op. cit., p.3, col. 1.

[199] See Note 1.

[200] Metropolitan Makary (Bulgakov), "Pravoslavno-dogmaticheskoe bogoslovie" (The Orthodox Dogmatic Theology), v.11, St. Petersburg, 1857, p. 39.

[201] Archdeacon Germain Ivanoff-Trinadtzaty, op cit., p. 27.

[202] See "Opredelenie Arkhiereiskago Sobora RPTs 1994 g. O voprosakh vnutrennei zhizni i vneshnei deiatel'nosti Tserkvi" (Decision of the Bishops' Council of the ROC of 1994. On the Problems of the Internal Life and the External Activity of the Church), p. 3, point 16: "Completely inadmissible are manifestations of rude, negligent and arrogant treatment of anyone on the part of bishops and servants of the Church".

[203] Pravoslavnaya Rus' , Jordanville, 1992, No. 17, p. 5, col. 2.

[204] A. S. Khomyakov, op. cit. p. 64.

[205] In the priest T. Selsky's article concerning the "price-list" in an MP church quoted above we read also the following: "In the price-list the prayer "Whom should I entreat" is appraised at several thousand roubles. As the attendants of the candles' counter explained to me: having paid the sum required, one takes the receipt to the kliros where the "workers of the kliros" are obliged to sing the ordered prayer after the service. The prayer "My Queen Full of Grace" is cheaper because it is shorter (...). The last item which I managed to decipher was the column marked "blessing of a house". It was divided into two sections: "for private individuals" and "for organisations". The latter was five times more expensive. It turns out that today's grace has a rather materialist, and so to say, commercial dimension. Organisations need somewhat more grace. May the Lord forgive me these words, which logically follow from the statutory price listed. I no longer had any desire or strength to work out this terrible and sacrilegious statutory price in trading in God's grace."

[206] See Ioann (Snychev), Metropolitan of St. Petersburg and Ladoga, "Tserkovnye raskoly v Russkoi

Tserkvi 20-kh i 30-kh godov XX stoletii".... (The Church Schisms in the Russian Church of the 20-ies and 30-ies of the XX century)... 2nd supplementary ed., Sortavala, 1993, p. 176.

[207] Metropolitan Vitaly. Interview given to Orthodox Russia, Jordanville, 1992, No. 17, pp. 45.

[208] Text of the anathema against ecumenism. See Chapter 1. of the present work.

[209] Epistle of Eastern Patriarchs, Moscow, 1848, p. 22. See The Rules of the Orthodox Church as Interpreted by Nikodemus of Dalmatia-Istria, St. Petersburg, 1911, v. 1, p. 45.

[210] Archbishop Benjamin (Krasnopevkov), "Novaia skrizhal'" (The New Table of Commandments), St. Petersburg, 1908, p. 28

[211] "Dostopamiatnyia skazaniia o podvizhnichestve sviatykh i blazhennykh Ottsev" (Memorable Stories about the Spiritual Struggle of Holy and Blessed Fathers), publ. by Vechnoe, 1965, p. 58.

DARK SPIRITUALITY

ECUMENISM -- A PATH TO PERDITION

DARK SPIRITUALITY IN THE BOSOM OF MOSCOW PATRIARCHATE

"But rather fear that which is able to destroy both soul and body in hell" (Mt. 10.28)

Most of Russia has been occupied by infernal powers. Not only all the existing sects, predators of the near and far-away abroad, traders in arms, narcotics, abominations and pornography, but also all kinds of satanic spirits have rushed upon the once Holy Russia.

Unprecedented spiritual war is raging. Everywhere mortal danger is lying in wait for a human soul, that danger which is worse than the physical death...

Any evil deed and any kind of insidiousness have become accessible to anyone who will choose to commit them. In newspapers and magazines, almost in any kiosk, one may even against one's will stumble upon all sorts of devilry. At all times one can buy not only occult and esoteric books, but also practical guides in black magic, offering advice and easy to follow instructions of how to bewitch, to fend off something, to exterminate, or to kill. But many of the homegrown black magicians do not know that by committing such evil deeds they are in the first place condemning themselves... to eternal damnation and pitch darkness. Having forgotten, during the Soviet years, how to think in terms of Christianity, the poor victims of black aggression do not realize that having consented to commit a mystical crime they are committing the greatest mortal sin for which, without God's help, they can never atone neither in this, nor especially in the eternal life! (Of course, **theoretically** a sincere repentance with a subsequent joining the Church and praying for one's sins may save a fallen soul, but in **reality** -- how many of them have actually succeeded in getting rid of the enemy holding them in his grip? After all, this presupposes the kind of spiritual struggle of which not many would be capable today.) Spiritual world has its own strict laws (comp. Lk. 16.19-31). Eternal death of the soul and unending torment -- is what one should expect for making a treaty with the devil.

A direct cooperation with evil forces is not always thrust upon the modern man who has been spiritually besieged. It is enough to suppress his will, to lull his conscience (this voice of God), to turn him into a spiritless consumer of "mass culture", to make him lose his freedom of choice and thus become a zombie. And in this state he will begin to understand freedom in its negative manifestation (everything is permitted!) and will be unable to tell the difference between left and right, good and evil, and hence will become inclined to evil, and willy-nilly he will participate in it.

Spiritual death in one's lifetime, known in ascetic literature as the "first death" -- is the lot of those who live without God in their soul, without a thought about salvation, which is the reason for our life on earth.

In devastated Russia of today and in its near abroad (as the former republics of the USSR are now called) arms are taken up against the man from his early childhood: press, radio and television are engaged in moral corruption, while plundering of children's souls takes place in schools. Apart from the infiltration into some schools of the "New Age" ideology with a rather disquieting occult meditation, secondary and tertiary schools employ many sectarians, including those representing warped sects, such as Moonies, or "Aum Shinri Kyo" which are prohibited in other countries. For instance, Mormons are allowed to work in schools allegedly for students' practice of English, and Baptists, Pentecostals, Jehovahs Witnesses and other roving missionaries -- for preaching "religion"...

Almost the entire world surrounding man, and particularly mass media, has been mobilized to wage war against his soul. They all strive to tear man away from God, from his neighbor, and from himself.

The dark Mafia has seized all the key positions in Russia: government, army, education, medicine, etc. Recently a member of the State Duma, TV magician Kashpirovsky smugly announced to the TV viewers: "They operate with words, I operate with my eyes". It is quite possible that soon Dzhuna will be sitting in the State Duma (there are many military men in her party). This super-witch of our days, who was once treating Brezhnev and other high-ranking Soviet nomenclature, has received for her "medical" activity various top awards and titles (including that of an "academic") in Russia and abroad. The UNESCO named her the "doctor of the year" in 1995.

It is also well known that whenever there is a need, people are exposed to psychogenerators which manipulate the psyche of huge masses of population. Thus, eyewitnesses and specialists in extrasensory perception (i.e. those who actually know what it is all about) have testified that in October 3-4 of 1993, during the bombardment of the "White House" in Moscow, psychogenerators were activated to suggest certain persistent thoughts and desires.

Unheard of experimentation over man's soul, his psyche are conducted particularly on TV where programs often include seances of hypnosis (i.e. a magical influence, according to the teaching of the Church) conducted by famous hypnotists-magicians, such as the above mentioned Kashpirovsky, Dzhuna, or Chumak. TV viewers do not even suspect that they are enticed into an infernal trap while watching these programs. Often they are also unaware of the peril emanating from all sorts of psychics -- "healers" [212], who often engage themselves in the theft of people's vital energy, or in vampirism, in plain language; they would have no idea about the reverse side of the coin of the so called "codification" used against alcoholism or smoking.

Of all the mentioned lawless acts of the Moscow Patriarchate, the most terrible is, undoubtedly, an "introduction of **dark spirituality** into the Church", which the journal *Return* called "the last leap into the abyss" [213].

During the last five years one was able to observe a special kind of cooperation between the MP and magicians parading in white coats. In this regard, Patriarch Alexius II and the recently deceased Metropolitan Ioann of St. Petersburg (he died at the presentation of the Bank of St. Petersburg) and Archpriest Vasily Lesnyak, have acquired the sad notoriety. The two latter ones in particular, were closely connected with occultists. Lesnyak was of a practicing kind himself, for he was a member of the editorial board of the "Messenger of Hypnology and Psychotherapy", a "spiritual

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father" and a member of the Scientific Council of the International Institute of Reserve Potentials of Man (IIRPM). They both very actively participated in the work of St. Alexander Nevsky Brotherhood of Temperance (this has become a kind of second name of the IIRPM, inasmuch as both these organizations consisted of the same persons).

The IIRPM, this highly dubious establishment, was given, in 1991, the blessing of "Patriarch" Ridiger and Metropolitan Ioann (Snychev). "We are very proud of the Blessing", wrote a member of the Scientific Council of the IIRPM, the chief editor of this Institute's journal **Messenger of Hypnology and Psychotherapy**, -- "Blessing is a great force, it opens all doors" [214].

The IIRPM, in every possible way, advertises its connection with the Church and the blessing it has received. In all their advertisements, its audio-recording series "Psychophysical Self-regulation", its publications (like the **Messenger of Hypnology and Psychotherapy** and the collection **Healing by Word**), at the conferences, and in the courses offered by the Humanitarian Lyceum opened at the IIRPM (where students are subjected to special psychotherapeutic brainwashing, at the "codification" seances -- everywhere this sinister establishment flaunts this information on the blessing received from the Orthodox Church.

Hypnotists from the IIRPM are especially proud of the patriarchal blessing. In the journal **Messenger of Hypnology and Psychotherapy** one reads: "During the festive liturgy marking the consecration of the restored monastery of St. John of Kronstadt on June 12, 1991 the Holy Patriarch of Moscow and All Russia, Alexius II, blessed the endeavors of E.A. Goryansky, the President of the IIRPM, G.I. Grigoryev -- the Vice-President and the leading psychotherapist of the same Institute, and A.E. Arkhangelsky -- the Chairman of the Scientific Council of the IIRPM (...), Editor of the journal **Messenger of Hypnology and Psychotherapy** (...). All the named persons were presented with the icons, sanctified in Jerusalem at the Lord's Sepulcher on the 31st of March, 1991 during the Holy Patriarch Alexius' II visit there" [215].

"Blessing of the work of Russian psychotherapists by the Holy Patriarch (...) on behalf of the Russian Orthodox Church took place for the first time in the Soviet period. We do not know of similar precedent in the pre-revolutionary times" [216]. We wish to add that Russia did not know of a similar "Patriarch" either.

The IIRPM which practices extrasensory perception or the "nontraditional methods of healing", to be more precise -- magic and witchcraft, under the guise of "struggle with alcoholism", smoking and evil inclinations, thanks to the protection of the leading hierarchs and "elders" of the Moscow Patriarchate, was given the opportunity to conduct seances of mass "codification", i.e. hypnotisation of people (in 1994 their number reached approximately 100.000).

The main objective of the IIRPM, as is evident from its name, is to unlock certain "reserve potentials" of man. What are these hidden "reserve" potentials, and why should they be "unlocked"?

The Vice-President of the IIRPM, G.I. Grigoryev and a member of the Scientific Council A.E. Arkhangelsky characterize them as follows: "Reserve potentials mean the use of auto-suggestion in healing oneself, eliminating pain, turning water into wine -- in drinking water and becoming intoxicated (...); it means specific phenomena: wax-like suppleness, catalepsy (stiffening of extremities in the pose imparted to them), retrograde amnesia (partial loss of memory) [217]

It is quite clear from the above that one is dealing here with the manifestation of hidden, i.e. occult potentials of man by means of **hypnosis**. In other words -- with an intrusion into a prohibited sphere of the irrational and the chaotic, of that which the Lord had providentially hidden from man.

From the Holy Scriptures, from the works of the Church Fathers, of St. John of Kronstadt, Bishops Ignatius Bryanchaninov and Theophan the Recluse we know how dangerous and terrible is this intrusion into the sphere of the spirit. The Elders of Optina, for instance, invariably referred to hypnosis as an "evil, non-Christian force" (St. Barsanuphius). Elder Nectarius described it with words which are particularly relevant today: "Hypnosis is a terrible thing. Once people were afraid of this act, they were avoiding it, but now they are carried away by it... The trouble is that this knowledge enters our life under the cover of an allegedly great benefit to mankind..." [218]

Let us also quote a comment on non-traditional medicine -- psychics and hypnotists -- published in the **JMP** seven years ago, i.e. before the "Patriarch" and other "hierarchs" of the MP openly began giving their blessing to the IIRPM and all kinds of "healers".

The author of the article "Do Not Participate in the Works of Darkness" speaks of hypnotism as a phenomenon which "**destroys man's spirit**"; he characterizes it as a "**conscious service to evil**", and points out the fact that hypnotism "**makes use of dark forces of the spiritual world**" [219]

The IIRPM which received an official support of the MP and is located in St. Petersburg, conducts hypnotic codification of people not only in 50 cities in Russia where it has its branches, but in other countries as well. According to its popularizers, this method "may be used under any conditions and has a **great capacity**" of codifying up to 800 people in a 3-hour long seance. [220]

In St. Petersburg, Archpriest Vasily Lesnyak personally participated in seances of codification. They were conducted either in the cinema "Festival" (where pornography and horror films are shown between the seances of psychotherapy), or, contrary to the assurances of "healers" -- in the Church of the Savior in Pargolovo where this black magician usually served. [221]

According to eyewitnesses and stenographic notes of the seances of "general codification", the latter is preceded by Lesnyak's brief instruction on the benefit of this method and on the "reserve potentials" which it will unlock. «Referring to the Word of God as the "Super Book" he would say: "heavenly bliss may be felt already here on earth, reserve potential is what Kingdom of Heaven really is"» [222]. Then follows a short supplication service during which the serving clergy stand with their backs to the icons which are placed on the chairs near the microphones. Gospel is read in Russian. This is followed by the "general codification" proper, under the glare

of floodlights and accompanied by music (including church music), all this resembling a show. Then the "healer" G. Grigoryev, after advertising himself and leaping with a "rod" introduces his teacher-hypnotist A.R. Dovzhenko, who has allegedly managed to "penetrate into the realm which for centuries had remained inaccessible to many" [223]

Light alternating with darkness on the stage, Grigoryev then performs some ritual movements of the body and utters some incantations in his metallic voice (this is known as "giving a code"). Then suddenly he jumps up cutting through the air with his rod and shouting instructions to the audience. "Grigoryev's shouts and leaps against the cinema background are like a horror film come to life" [224]. Behind him, at the back of the stage there stand his assistants in white coats, while the hypnotists from the IIRPM are positioned in different parts of the hall amongst the audience. They are busy performing "general codification" which lasts half an hour. This "treatment" is consolidated by means of individual codification which is conducted by hypnotists in private, alone with the patient, and no outside observers are permitted" [225].

One must pay for a seance of codification approximately twice the average monthly wages. True, patients have right to request decodification and get their money back. Lesnyak himself and psychic G. Grigoryev with his collaborators are sacrilegiously attempting to convince doubting individuals that hypnotism and "codification" method are the gifts of the Holy Spirit, imparted to Grigoryev by God. At the same time they forget that even if this were so... then "decodification" is a real peddling of the Divine grace" [226].

"Codification" against alcoholism which the plunderers of human souls have begun to euphemistically call "**the therapeutic pledge**" is being practiced not only in St. Petersburg diocese, but in the other dioceses of MP as well. Thus, in Smolensk, no doubt with the blessing of Metropolitan Kirill (Gundyaev) of Smolensk, this "pledge is taken with the doctors' participation -- in the church of Annunciation and in the Cathedral of Epiphany (...) with the involvement of clergy". Archpriest Michael Ulyakhin, Lesnyak's colleague and defender, freely writes about this in the collection published by the IIRPM under the pretentious and fraudulent title "Healing by Word". According to Ulyakhin such "healing" "is performed in Gorodok in the District of Vitebsk and in St. Petersburg, as I myself have witnessed, since Vladyska Ioann, Metropolitan of St.Petersburg and Ladoga, is the Chairman and Trustee of St. Alexander-Nevsky's Brotherhood of Temperance and Mercy. Here, in Polotsk, doctors and myself must work in hired premises since I do not serve in the town itself" [227].

And here is another piece of evidence: "Apart from everything else, in St. Petersburg for some time there has existed the Brotherhood of St. John the Forerunner whose spiritual father is Archpriest Vladimir Sorokin, the former rector of the Leningrad Theological Academy and an active ecumenist. Under his aegis the Chairman of the Brotherhood, a certain Osnitsky, regularly conducts seances of healing in the Brotherhood's premises in a special room decorated with exotic religious paintings in the surrealist style. At this point a mention should be made of the activity of specialists in the diocesan hospital of St. Blessed Xenia of Petersburg, who are engaged in discussions with their Western Protestant colleagues about the joint establishment of the so called "centers of rehabilitation" where they would... "remove injury" from those sectarians of extreme denominations who suffered spiritual abuse [228].

Theological schools of the MP also present a promising sphere of action for those whom the Fathers called "sorcerers". In September of 1993 G. Grigoryev was a guest speaker at the St. Petersburg Theological Academy. Both the Academy and Seminary intend to introduce a course in... extrasensory perception and hypnotism. Generous donations which psychics like A. Il'in give to theological schools obviously make a favorable impression upon the authorities which permit these wolves to tend future pastors, initiating them into the "mysteries of the universe", "after-death" and other "mysteries".

The answer to the question what is it that so irrepressibly "attracts Metr. Ioann to sorcerers and magicians, and what is behind the passion for this soul-destroying activity", is given by the author of the cited brochure about "witchcraft under the Church Omophorion". He gives biographical details of Metr. Ioann's spiritual father (another "elder" and "struggler" of the MP) -- Metropolitan Manuel Lemeshevsky from his biography compiled by Metropolitan Ioann himself [229]. It follows from this biography that, briefly speaking, Metr. Manuel who was familiar with various "healers" and "mesmerists", was in a state of demonic delusion.

The book "Mysteries of My Universe" written by the famous psychic A. Il'in and illustrated by impressive photographs [230] tells about Metr. Ioann, who was canonized during his lifetime as a "patriot", and about his friendship with magicians. The last chapter of the book is dedicated to the friendship of A. Il'in, this St.Petersburg's "healer" and bio-energeticist of the world class, A. Il'in with MP and with Metropolitan Ioann in particular.

A. Il'in's friends from the Church have not only consecrated his apartment and his center "Energetic Triangle" (the consecration ritual was performed by Archpriest Nicholas from the St. Nicholas-Epiphany Cathedral), but Metr. Ioann himself would always bless the famous psychic whenever he met him, which happened regularly. Il'in writes: "The Church presented me with two icons, one belonging to the 19th and the other belonging to the 18th century, and now people who come to my center in order to heal their body and soul, will be able to experience the beneficial influence of an icon" [231]. (!)

The inhabitants of St. Petersburg remember the unusual press-meeting of Metr. Ioann and "bio-energeticist" Il'in in the concert hall in Lenin's Square, which the newspaper **Trud** (of 25 March, 1993) called the "Union of the Cross and the Stage". Following the hierarch's scandalous buffoonery with the magician, the St. Petersburg Diocese has received from Il'in "several million roubles and a significant sum in foreign currency" for its needs, and three million and six hundred thousand roubles for the needs of the St. Petersburg Theological Academy"... "Our Orthodox Church needs such help" -- commented Il'in on his charity [232]. Commentaries, as we think, are superfluous.

The Moscow Patriarchate admits magicians to Communion, their loathsome endeavors are openly blessed, and no objections to all this are raised on the part of the MP leadership. In 1992, Archbishop Nicholas of Vladivostok publicly blessed

healer-sorceress and "consecrated" her magician's diploma. "In 1993, on the very day of Pentecost (!) in the (*patriarchal* - L. P.) Yelokhovo Cathedral in Moscow a solemn marriage ceremony took place: the marriage of the son of the famous witch Dzhuna Datashvili, himself a magician" [233], like his bride. This wedding could be seen not only by worshippers who came to pray on this great feast day of the Holy Trinity, but also by video- and television viewers, thanks to the efforts of many reporters with cameras. These are only a few examples of excesses perpetrated in the MP, the list of which becomes longer every day.

What attracts psychics to the Church? Why do they come to church and send their charges there? Why do they stand before icons and relics and partake of Communion? They do it, of course, not for the love of Christ and His Church, but in their mad attempt of spiritual plunder, providing "additional nourishment", or "re-charging" themselves, as they say.

"Many worshippers were able to observe the psychics standing before icons for a long time with their arms spread wide and goggle-eyed trying to soak up the devotional energy issuing from the particularly venerated and wonderworking icons. The same is true of partaking of Communion, although the number of psychics who partake of Communion is not great. As is also the case with icons, they approach this Mystery in order to steal the crumbs from the "wedding feast" of the Holy Eucharist [234]. As a rule, they never go to a proper confession, but attend "general confession" which we discussed above. The clergy knows that, as it happened previously, there are instances of the Holy Gifts being stolen for the express purpose of Satan worship. Sacrilegious acts prompted in sorcerers and psychics by the devil, increase their demonic gifts and dark powers. However, not only in the world to come, but, as a rule, already in their lifetime they are overtaken by condemnation: madness, suicide, accidents affecting them or their loved one -- this is the "reward" from their father-the-devil.

Great temptation for church people is being sown by "pastors" who participate in the deeds of darkness. Because of them and other apostates -- Sergianists, ecumenists and modernists -- the flock of MP has almost entirely lost the gift of discerning the spirits without which it is impossible to distinguish an elder from a sorcerer, or Christ from Antichrist. Such blindness has affected even the most well-intentioned of "elders" -- Archimandrite Ioann (Krestyankin) of the Pskov Monastery of the Caves and Archpriest Nicholas Guryanov from the Zalit island. They are the "sages" who blessed the activities of the IIRPM endeavors without giving themselves the trouble of finding out about the methods used by these hypnotizers-codifiers, who appeal to "reserve potentials of man", and sorcerers-psychics who refer to devils as "cosmic powers". Here is an instance: "A certain Fr. Valentin (Pskov District), revered as an "elder" acquired an amazing "gift": he constantly communes with devils whose whisperings he enters into his diary. Another "elder" Naum of the Holy Trinity-St. Sergius Lavra without hesitation directs his spiritual children to a certain "guru" for the purpose of purification. His ignorant and deceived admirers pass his gift of **clairvoyance** as that of **spiritual insight**. Unfortunately, the demonic deception acquired by such pseudo-elders is admired by numerous laity of the MP who are deprived of grace of Church Mysteries, and it is passed as lofty spirituality" [235]. What then is the worth of fasting and praying of the Patriarchate's "elders", so glorified by their admirers? Did not the heretics Arius and Nestorius distinguish themselves in "fasting" and "praying"? Does the devil himself have any need for food and rest?

Noteworthy is also the fact that, as a rule, all these "healers" and "wonderworkers" earn good money with their abilities. In this regard they follow neither the Word of the Lord: "*freely ye have received, freely give*" (Mt. 10,8), nor the Holy Unmercenaries Physicians Cosmas and Damian (1 July), Cyrus and John (31 Jan.), St. Agapitus of the Kiev Caves (1 June), Holy Great Martyr and Healer Panteleimon (27 July), and others, but rather Simon the Sorcerer (Acts, 8) and the "damsel possessed with a spirit of divination" who "*brought her masters much gain by soothsaying*" (Acts, 16,16).

The approaching Armageddon (Rev. 16,16) gathers its troops. The orders sound louder and louder, and the rows of regiments are becoming more and more clearly outlined; "neutral" territory has long since disappeared, and everyone must decide whose side he is on...

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[212] On the problem of dark spirituality in Russia see very interesting books which are based on facts: Priest Rodion, "Liudi i demony. Obrazы iskushenia sovremennago cheloveka padshimi dukhami" (People and Demons. The Modes of Temptation of Modern Man by Fallen Spirits), St.Petersburg, 1991; and also the book "Osteregaite's proizvodashchikh soblazny" (Beware of Those Who Cause Temptations), Lugansk, 1991. The books by Hieromonk Seraphim (Rose) "Pravoslavie i religija budushchago" (Orthodoxy and the Religion of the Future), Alma-Ata, 1991 and "Dusha posle smerti" (The Soul After Death), Moscow, 1991, which was widely known in Samizdat still in the Soviet years, have exercised an exclusive influence and helped many people to become aware of the danger of the occult, magic, Eastern cults, meditation and other "forbidden fruits"

[213] Vozvrashchenie (Return), a Church and social journal of Russia's parishes of the Russian Orthodox Church Abroad, Supplement to No.2 (6), St. Petersburg, 1994, p. 7, col. I.

[214] Quoted from "Zapiska o ritual'nom kodirovani" (Note on the Ritual Codification), Sr. Petersburg, 1994, p. 7. This well documented brochure has literally crushed the wizardry activity of Archpriest V. Lesnyak and his spiritual children from the IIRPM. This work is all the more objective and valuable because its author is an adherent of the MP. Without wishing it he exposes the criminal link of the MP with wizards. One may regret that the author of this brochure is anonymous. Although, considering the unpunished criminal activity which now reigns in Russia, as well as the strength of his opponents, one may understand the reasons why the author of the "Note..." preferred to remain anonymous. Now, seeing the wrath and malice with which the IIRPM and its adherents have attacked him, one may understand that this tactic proved to be quite justified. Besides, Orthodox people realize that it is very dangerous to challenge dark forces. (In this regard we may recall Motovilov's sufferings despite his communication with St. Seraphim of Sarov.) About the disturbing tendency of the Moscow Patriarchate to slide into dark spirituality see also R. Dobrovolsky's brochure "Bozhii skomorokhi ili koldovstvo pod tserkovnym omoforom" (God's buffoons or Witchcraft under the omophorion of the Church), St.Petersburg, 1994 and the article "Votserkovlenie charodeistva" (Witchcraft Joins the Church) in the St. Petersburg's journal of the Russian Orthodox Church Abroad Vozvrashchenie (Return) No. 5, 1994.

[215] Messenger of Hypnology and Psychotherapy, St.Petersburg, 1992, No.2, p.89

[216] Ibid., p.89.

[217] "Note on the Ritual Codification", p. 11.

[218] From V.P. Bykov's book "Tikhie priuty dlia otdykha stradaushchei dushi" (Quiet Resting Places for

a Suffering Soul), Moscow, 1913. Quoted from: I. M. Kontzevich, "Optina pustyn' i ee uremia" (The Optina Hermitage and Its Times), Holy Trinity Monastery, Jordanville, 1970, pp. 562-63.

[219] Georgii Shevkunov (now hieromonk Tikhon), "Ne uchastvuite v delakh t'my" (Do not Participate in the Works of Darkness), JMP, Moscow, 1989, No. 12, pp. 44-47.

[220] "Note on the Ritual Codification", p.5.

[221] See Nashe Otechestvo (Our Fatherland), No. 1, 1993, p.3; and also Radio PtB, Kontakt, 21 May 1993, 19. 50.

[222] "Note on the Ritual Codification", p. 8.

[223] Ibid., p.9.

[224] Ibid. p. 10.

[225] Ibid., p. 11.

[226] R. Dobrovolsky, A. Konovnitsyn. "Votserkovlennoe charodeistvo" (Sorcery Joins the Church), Return, St. Petersburg, 1994, No. 5, p. 55.

[227] Alejandro-Nevske obshchestvo trezvosti. "Istselenie slovom" (Healing by Word), No. 2, publ. by Otchina, 1995, p. 65. This collection is published with the blessing of Metr. Ioann (Snychev). The "healers" of the IIRPM spared neither money nor effort to publish a whole book as a response to, more precisely as a malicious peremptory shout at, the brochure "Note on Ritual Codification" which has urged many people to seriously reflect on the crimes of the IIRPM. "Healing by word" despite its "kind" title is artificial and deceitful throughout. It is true, though, that an attentive reader, familiar with the Holy Scriptures and Patristics, can draw from it information contrary to the IIRPM intention and conflicting with its despicable lie. In particular this is evidenced by our above quotation from the letter of Archpriest Michael Ulyakhin, who confirmed that the seances of "codification" were indeed conducted in the churches and even cathedrals of the MP, the fact denied by psychics and their "spiritual fathers". From the book it becomes obvious that the late Metr. Ioann, while appearing on one of the "Orthodox" liberal radio-programs called "Kolokol", ordered the brochure on "codification" to be withdrawn from sale and burnt (p. 83). Compilers of this collection did not fail once again to vilify the Russian Orthodox Church Abroad (p. 78), which being a true Church is hateful to both the magicians and their "Orthodox" werewolves.

[228] R. Dobrovolsky, "Bozhii skomorokh ili koldovstvo pod tserkovnym omoforom" (God's Buffoons' or Witchcraft under the Church Omophorion), St. Petersburg, 1994, p. 4.

[229] Metropolitan Ioann (Snychev). "Metropolitan Manuel Lemeshevsky", St. Petersburg, 1994.

[230] In the annotation to this book one reads: "This book possesses a strong bioenergetic charge, because its author -- the famous bio-energetist, healer and prophet -- exercises a manifold positive influence upon people".

[231] A. Il'in. "Tainy moei vselennoi..." (Mysteries of My Universe), p. 352

[232] Ibid., pp. 352, 359, 362.

[233] Return, St. Petersburg, 1944, supplement to No. 2/6, p. 7.

[234] See Priest Rodion, op. cit., pp. 50-51.

[235] R. Dobrovolsky, op. cit., p. 3.

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The problem of the calendar deserves particular attention. When speaking of the times of Antichrist, prophet Daniel foretold that Antichrist will even "*think to change times and laws*" (Dan. 7,25). This prophecy is already coming true. The acceptance of the "new Julian Calendar" by some local Churches also brought about a change of Church feast days, which caused discord in liturgical life, dissension and division amongst church people [236].

The calendar reform has particularly harmed the already-mentioned Finnish Orthodox Church, the only one in the Orthodox world which dared to make a complete break with the Orthodox Paschalia [237]. This canonical deviation of the Finnish Orthodox Church entailed a series of other deviations, both great and small. As the proverb says: "It never rains but it pours". We shall name only a few of them. "Orthodox" bishops in Finland have long since weaned their parishioners from Confession before Communion. In their churches anyone may freely approach the Sacred Chalice, not only without any preparation -- amongst the communicants there may be heterodox Christians, sectarians and homosexuals; women in any condition are allowed to partake of Holy Communion, and marriages may be celebrated on unauthorized days.

Moreover, to please Lutherans, Finnish "Orthodox" Christians change service texts. In supplication services (Russ. moleben) they omit the invocation: "All-Holy Theotokos, save us!" Archbishops of the Finnish "Orthodox" Church, amongst whom the late Archbishops Herman and Paul especially distinguished themselves, accustomed their parishioners to constant changes in the order of divine services and to their unprecedented abbreviations. (Archbishop Paul has even managed to abbreviate the Little Litany to one (!) invocation: "Again and again..."). Such excessive abbreviation of divine services of the Finnish Orthodox Church made a foreign observer refer to this church as a "fast church", analogous to the americanized "fast food".

No one in Finland is surprised to see Lutherans dressed in sticharions reading and serving in the sanctuaries of the Finnish Orthodox Church; a certain "priest", an eager ecumenist and a participant of all ecumenical gatherings, dressed a group of young girls in sticharions and brought them into the sanctuary.

Not wishing to stay behind their Lutheran brothers the Finnish Orthodox Church is engaged in an active struggle for the rights of "sexual minorities" (which no one has infringed upon). Many publications are dealing with this problem. Thus, two local Archbishops -- Lutheran John Vikstroem and "Orthodox" Johannes -- participated in a discussion on homosexuality which developed recently. From their interview readers may learn that both Archbishops oppose anyone's interfering in the private lives of Sodomites, or refusing to respect them. Archbishop Johannes sacrilegiously concluded his part of the debate with the words of Christ: "Judge not, that ye be not judged" [238].

Finnish "Orthodox" bishops take part in solemn concelebrations with their heterodox counterparts and publicly embrace them on church ambos, and also permit them to perform their services in Orthodox churches [239]. These and other transgressions have already become **routine for ecumenists**.

One could continue with the list of instances of ecclesiological arbitrariness and spiritual "free-thinking" of this Church, which cause discontent amongst its own parishioners.

For almost seventy years this church has been guilty of numerous deviations -- canonical, ecclesiological, and others -- and is now an instructive example of spiritual "backsliding" and "stony insensibility". It goes without saying that the Finnish Orthodox Church is the most active advocate of the ecumenical movement and is its "Orthodox" mouthpiece.

It is well known that ecumenists have long been since engaged in calendar reform. Not being content with the trouble caused by the "New Julian calendar" in the local Churches, they intend, for the purpose of unification of Orthodox with the non-Orthodox, to follow the example of the Finnish Orthodox Church and change the Orthodox Paschalia. This would entail changing the time of celebration of the movable feasts bound with Pascha.

The final deviation from the established order in Orthodox Church services will be realized if Churches accept the so called "New World Calendar". The United Nations has been working on this project for several decades now, and ecumenists are striving for its acceptance. This new "international calendar", which aims at **fixing** all dates on definite days of the week (satanic non-freedom of determination!) will exclude the last day of the year (December 31) from the sequence of weekdays. This will bring about complete chaos in the uninterrupted alternation of weeks. This calendar will disrupt the periodicity of the seven-day week, which ascends to the creation of the world. As a result, Sunday, the Lord's day -- this weekly celebration of His Resurrection -- will be abolished. Sunday will fall on various days of a civil week.

This "*abolition of time*" (Dan. 7,25) will also entail "*abolition of law*" (Dan. 7,25) inasmuch as the changes in the Orthodox Paschalia mean violation of the immutability of the canons of the Holy Orthodox Church (for example, the 7th Apostolic Rule, the 1st Rule of the Antiochian Council, the 7th Rule of the Second Ecumenical Council, etc.) [240]

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[236] About the New Julian Calendar in more detail see Ludmila Perepiolkina "The Julian Calendar -- a 1000-year Old Icon of Time in Russia" in the journal The Orthodox Way for 1988, Jordanville, N.Y., USA, 1989, pp. 129-134. See also the table of "Deviations from the Typicon under the New-Julian Calendar", pp.142-144.

[237] See "The Acts of Ecumenical Councils", published in Russian translation at Kazan Theological Academy, 2nd ed., 1887.

[238] "Ortodoksinen kulttuuri", Helsinki, 1994, N 4, p. 84-88.

[239] Ibid., 1993, 11.12, p. 11.

[240] See The Canons or The Book of Rules of the Holy Apostles, the Holy Councils, Ecumenical and Local, and of the Holy Fathers. The second complete edition. Publication of the Brotherhood of St. Job of Pochaev in Montreal, Canada, Russian Orthodox Church Abroad, 1974.

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An epidemic of pseudo-morals [241], all-permissiveness and the vulgar "mass-culture" daily destroys, or mutilates human souls. Everything around us promotes vulgarization of evil and acceptance of falsehood and ugliness. Vulgarity has taken hold of all countries. It has become a global phenomenon, a sign of our times.

Banality is not only a stupefying materialization of life, or an absence of interest in its spiritual aspect. It is a loss of high ideals, of yearning for eternal life of the future. Banality is the anti-ideal which kills the will to be saved and the quest for Faith, Hope and Love in their incipiency. One may say that the "devil is vulgar" when observing his deeds.

Infernal noise and malicious laughter haunt man everywhere, not as much trying to entertain, as to divert him from the "remembrance of death" [242], the tears of repentance and prayer. "The devil has already appeared in the world with his masque off" (N.V. Gogol, "Bright Sunday"). We shall try to illustrate this idea by an excerpt from "Mystery of Iniquity", from which we quoted before:

"Listen you, the Legion of the Black Serpent, and obey! Provide people with as many impressions as possible, with the most manifold ones, captivating their attention by ceaseless change of the novelty of inventions and discoveries; the seething change occurring every minute, every second -- endlessly, tirelessly, forever new, enticing, striking and absorbing one's attention. First of all give them means for a speedy, momentary shifting of will, of thought, of wish -- of their entire being. Make it possible for them to see, to hear, to exchange ideas at a distance -- unprecedented, gigantic, striking distance... Bring people close together, bunch them into one crowd -- do away with isolation, with individuality by means of provoking their curiosity for the brilliance of novelty and an exceptional growth of intellectual inventiveness. Provide them with the means of conveyance by steam: railroads, steamboats, steam-ships -- with all the noise of trains, quick, lightning-like travel blurring one's thoughts; give them noise, clangor, whistling, immense terminals full of the same ceaseless noise and hubbub, change of faces, terrain and situations -- dangerous, daring to the point of impudence and dizziness, to the point of destruction of entire trains with their human cargo... Give them telegraphs, telephones, cranes, flying machines, balloons, give them phonographs, gramophones.. electric motors, electric street-cars, electric lighting. All the power is concentrated in the hands of man and in the strength of his intellect -- of man the king, the master of nature which he subjugated to himself... The inspired art does not exist, it is contained in prints, in photographs, in oleographs, in photography, in speedy mechanical reproduction of countless pictures... Typewriters, printing presses, sewing machines, seeding machines, threshing machines, flour-mills and bakeries; playing machines, singing and speaking machines, live cinemas... Away with hands! Away with manual work!.. The reason is triumphant! The reason is the king, the master; the reason is the pride of man. They will begin to worship it, to deify it. The man will raise his head in pride and will acquire the knowledge of freedom... What does he need the power over himself for when he yields power over everything? Why should he submit to someone, when the powers of nature have submitted themselves to him? The man will then acquire our wisdom, the wisdom of our Black Serpent, about the fulfillment of its prophecy to the obedient woman: "you will know everything, ye shall be as gods".

The man will raise his head and challenge Heaven which had tormented him by trying his patience, and he will take up arms against meekness and subordination to law, against humility, and innocence, and chastity. He will ridicule them as weakness, cowardice and servility, and he will turn them into freedom of elemental arbitrariness, and the sweetness of sensual pleasures will adorn this freedom...

Life, this ceaseless, tireless movement accompanied by constant changes of impressions will flow like an all-embracing current allowing no time, not one single moment for remembrance of God, of His Holiness, of life in peace, in love and in striving for the Light, which is His Source and fulfillment of the covenant. Nothing Sacred and Divine will satisfy and calm people and their voice of conscience will die away. They will flee it and their fear will be like death pangs, and they will look for crowds and fear isolation, lest the voice of their conscience should become audible to them. Thus, we will replace this tender and childlike purity and holiness which they call spiritual acquisition and perfection, as they were taught by the Lamb, with our culture, our progress of intellectual glory and pride... There is no need for this hateful order, for this subordination to law, for this unifying power which restrains the insatiable thirst of passions, and the rapturous enjoyment of all the pleasures of sensual shamelessly attractive life. Promote the idea that everyone has the right to fully enjoy a carefree moment of sensual life, of ardent passion, to enjoy it to the very end, the very bottom of pleasures.

Listen you, the Legion of the Black Serpent and Mammon! Listen and obey! When people's natural life will become artificial, when it will turn into a mass production by machines, manual work will not be needed; people's hands will become free, untied, while their desire to live irrepressibly, feverishly, with all the nerves, all the fibers of the body will grow. Their desire to live with all the impressions of the moment, with the cupful of passionate enjoyment of the pleasures and benefits of our, yes, already our culture sweeping like a passionate all-overpowering wave, will also grow and increase in insuperable desire to empty this cup of life to the bottom, to the very death, to the agony of enjoyment; everyone should drink of this cup, to experience, to enjoy, because there will be no more faith, hope and love, there will be nothing apart from sensual enjoyments. People themselves will laugh, as we, the free children of hell, are now laughing at faith, hope and love, these sisters of the naive human fantasy... Ha... ha... ha...!! Laugh at them, you, the Legion of the Black Serpent!.. Laugh, old Moloch!.. Just look, look and rejoice at the madness of people!.. "[243]

The life of contemporary people is at times more frightful than many horror films. "Stony insensibility" remains undisturbed even by the most terrible deeds: everything is permitted. It is permissible to cut out the eyes of a homeless Brazilian, Mexican, Russian child, or to skin a live person, to tear out his kidneys and heart and transplant them into "decent and respectable" gentlemen who wear ties, or into bejeweled ladies, to ensure their serene continuation of life... According to predictions, demons themselves will be amazed at the cruelty of people (St. Nilus the Myrrh-bearer). Many of our contemporaries have become not animals, no, this comparison would be unjust and insulting for the most ferocious animals who know

God, -- they have become fiends [244].

They will not listen to reason, nor will any sorrows be capable of awakening their soul, dead in their lifetime. Thus a Sodomite infected with AIDS could have turned to the All-merciful God in his last sufferings and, having repented of his mortal sin, could have found His forgiveness and **eternal** grace. Instead, however, this unrepentant seducer gives interviews (spiritually infecting his listeners), and shares his plans of suicide (at the same time advertising this most grave mortal sin), arousing sympathy and... respect.

There are evil deeds to which society reacts with indignation, but there are even more serious ones -- the evil deeds which are directed against church life and which provoke encouragement and sympathy amongst those who count themselves amongst the faithful. The very last, the fiercest struggle of the enemy of mankind is directed not so much against the world (which consciously or unconsciously has already submitted itself to him), as against the Church of Christ. The abomination of desolation openly and impudently triumphs in holy places. The rejection of the Holy Tradition is undoubtedly one of the primary objectives of ecumenism.

The God- and Christ-defying tendencies, are most obviously manifest in the ecumenist aspiration to introduce new "liturgical styles". Thus, they permit, and sometimes even welcome, ultramodern orchestral, jazz and rock music to accompany "church services" alleging that such music is necessary to "revive" worshippers, particularly young people. A youth journal **Risk**, published by the World Council of Churches in Geneva, advocates a "live liturgical style". Blasphemous familiarity of this "church" journal knows no bounds. Thus, one of its pages displayed a scandalous anti-Christian idea printed in big crooked letters "The incarnation has not yet taken place" [245]. The same **Risk** maintains that "drum beating is just as good as ringing of church bells" [246].

Ecumenists accompany their own "services", not only with orchestral music, but also with dances, and most varied at that... including "evangelical", or "Christian" rock-n-roll. One cannot fail to remark that calling a dance which has become an ominous **phenomenon** of our times and is closely bound with satan worship [241], a "liturgical" dance is a blatant absurdity and the devil's mockery of the **glad tidings** of Christ the Savior.

Rock-n-roll, or "rock" which has become the planetary **destiny** of young people in all countries, has been passing on its **message** from hell, in order to cripple, to corrupt, or destroy altogether the largest possible number of young and emotionally defenseless people.

Ecumenists love all kinds of amusements and diversions (here it is, then, the "all-mocking hades" which is mentioned in an Orthodox prayer!). They love all kinds of dances -- even the Lord's prayer "Our Father" is danced by ecumenists. This scandalous activity is described, without a shade of embarrassment, in the above-mentioned ecumenical journal. It recalls that during the "eucharist" its celebrant, an ecumenical pastor Ronni Sequira from India, danced the prayer "Our Father". The accompanying photo demonstrates "dance as the means of liturgical expression", this also being the dissertation topic of the dancer [248].

On the 3rd of July 1994 there appeared a new "ecumenical body": The National Council of Churches in Australia representing 13 confessions, including also "Orthodox" jurisdictions of the Patriarchates of Constantinople, Antioch and Rumania.

The service to mark the establishment of this new organization took place in the Catholic Cathedral of St. Christopher in Canberra. Amongst its participants, along with the other members of the NCCA, there were also "Orthodox" bishops and priests. Apart from the joint ecumenical prayers and heretical manifestations which took place at this "service", those deserving particular attention are certain moments of the "program" flagrantly antichristian in character.

Thus, the beginning of the service was performed by three non-Christian young aboriginal girls, indecently dressed (with indecent movements), who together with young aboriginal men, presented their show. In front of the Cathedral's altar they demonstrated dances of their cult, accompanied by pagan rites of **purification/redemption** with smoke and leaves. This show was even more provocative than similar performances organized during the Seventh General Assembly of the WCC three years earlier in the selfsame Canberra.

Beside the show, another doubtful "performance" with a specific symbolism and dances also took place before the altar.

The **Entrance with the Gospel** (also accompanied by dances) was performed by three indecently clad young aboriginal girls [249].

Noise and laughter are already bursting into the Lord's churches in Russia as well. A well-known Renovationist of the 1920-ies, Antonin Granovsky, had attempted to realize "the widest **democratization of Heaven**, the widest access to the bosom of the heavenly Father" [250].

Theoretician and practitioner of the "Orthodox" modernism of Moscow Patriarchate, Alexander Borisov, continues the work begun by Antonin Granovsky (Borisov calls his teacher a "brave reformer"). Spiritual delusion of today's Renovationists, "priests" A. Borisov, G. Kochetkov and their companions, is a separate topic to which we shall yet return. At this point, however, we shall only point at some of the innovations which A. Borisov fights for in his notorious book "*Pobelevshie nivy*" (The Ripened Fields), Moscow, 1994.

"Father" Alexander [251a], apparently complying with A. Granovsky's wish to "democratize Heaven", proposes the removal of iconostases from churches, alleging that for many centuries they have been "fencing people off" (pp. 175-176). For the convenience of worshippers he recommends installation of benches. Besides, Borisov stands for the introduction of organs and harmoniums (p. 177) in Orthodox Churches. Dances in exotic costumes, like those organized by Borisov's and Kochetkov's colleagues abroad, is all that is needed for the analogy with theatre to be obvious!

Hegumen Innocent (Pavlov) writes a lot against the "unjustifiable discomfort of religious practice" of the Orthodox Church. "A superfluous protracting of a communal

service (...) contributes little", as he says "to a prayerful concentration", and probably this is the reason why "a practicing priest", as this pseudo-monk calls himself, is busy figuring out the percentage of "women... of fertile age", instead of praying [251b].

"Be afraid of the apostasy from faith as the beginning of all evil", -- said Anthony the Great [252].

Not many people in the Moscow Patriarchate today would be surprised to learn that priests enjoying, so to say, exotic reputation, are either occupying high official posts, or enjoying almost world-wide popularity. This is true, for instance, of Hegumen Ioann Economtsev, Assistant Manager of the Affairs of the MP, Assistant to the Chairman of the Educational Committee, Professor of the Moscow Theological Academy and also -- a well-known prose-writer, poet, essayist, author of erotic novels with characteristic titles, such as "Mystery of the Eighth Day", or "Notes of a Provincial Priest". He speaks plainly about all this in his interview given to the well-known journalist A. Nezhny (**Pensée Russe**, Paris, 27 July 1994).

Hieromonk Roman (Matyushin) has become famous in a different genre. His romances, often with an erotic nuance, are circulated world-wide in records and cassettes. While accompanying his plaintive singing with a guitar, he does not miss any opportunity to spread slander on the Church Abroad: rhymed lie is easier to remember. He and his brothers do not forget the French saying: "Calomniez, calomniez, il reste toujours quelque chose!"

Having lost the sense of measure, popularizers of this monk with a guitar, compare him with, neither more nor less than, the Prophet and King David, St. John of Damascus, and St. Roman the Melodist, and his guitar -- with the "psaltery, the strings of the 20th century" [253].

Abba John Kolov was once asked: "What does being a monk mean?" He answered: "Forcing oneself to obey any commandment of God" [254].

The "all-mocking Hades" rejoices at the openly displayed secret abominations of those who are called to abide in an angelic rank. There is something truly demonic in the temptations of this apocalyptic clergy, who are "the plaything of evil spirits", according to a holy elder [255].

A great deal of evil has been sown by these apostates in cassocks who have become related to demons, and are participating in their infernalization of life. But God's judgment is awaiting them.

Fortunately there are also unobtrusive strugglers who are great in the eyes of God. It is possible that due to the prayers of these inconspicuous righteous men our world is still standing despite the fact that with its sins and evil deeds it has surpassed Sodom and Babylon. *"But where sin abounded grace did much more abound"* (Rom. 5,20). Our contemporary holy struggler John (Maximovitch), canonized in 1994 by the Russian Orthodox Church Abroad, manifests the monastic ideal and instills hope in the hearts of the faithful. Holy life also characterized the great theologians of our time -- Archbishop Seraphim (Sobolev) and Archimandrite Justin (Popovich).

As to the impudent, blasphemous innovations which the apostates, with all their power, try to introduce, they are put to shame by the beauty of the Orthodox church and its divine service which wins hearts. The ugly modernism proves to be incompatible with Orthodox understanding of church service, of church singing in particular. God's saints have always looked upon church singing as means of kindling the prayerful, repentant mood of worshippers, uplifting them into the incorrupt world of the Holy Spirit. The benefit of church singing of prayers is that it helps our soul to approach God. The Orthodox church service opens to worshippers another, higher, world; it helps them to perceive the Divine Liturgy as a **heavenly** service celebrated here **on earth**. According to St. John Chrysostom, "In heaven, the angelic hosts give glory; on earth, the faithful, forming choirs in the churches, emulate this same glorification of the angels. In heaven, the seraphim cry out the thrice-holy hymn; on earth, a multitude of people offer up the same hymn. A common celebration of celestial and earthly beings is formed: a single thanksgiving, a single ecstasy, a single chorus of joy. It is occasioned by the ineffable condescension of the Lord; it is given form by the Holy Spirit. The harmony of its sounds is in concord with benevolence of the Father" [257].

From the Holy Scripture we know that towards the end of the earthly history God will permit evil to rule the world as never before. And although now the hell and its master are impudently mocking at everything that is holy, are scoffing at mankind, and quite successfully for the time being, Christians, in their reliance on God, are firmly convinced that hell will not celebrate its final victory. *"O death, where is thy sting? O grave, where is thy victory?"* (Hosea 13,14; 1 Cor. 15,55). Our Redeemer's sacrifice on the cross brought disgrace upon hell: *"When Thou, the Redeemer of all, wast laid for the sake of all in a new tomb, hell was brought to scorn and, seeing Thee, drew back in fear. The bars were broken and the gates were shattered, the tombs were opened and the dead arose. Then Adam in thanksgiving and rejoicing cried to Thee: Glory to Thyself-abasement, O Thou who lovest mankind."* (Sticherion on the Holy and Great Friday).



Bishop Antonin Granovsky.

[241] This ersatz of morality which according to Nietzsche by word is "beyond the Good and Evil", but actually -- almost always on the side of Evil.

[242] According to patristic tradition, Orthodox monastics and laity in their daily prayers ask the Lord to grant them "remembrance of death" (the prayer of St. John Chrysostom "for the hours of day and night"). This remembrance of the impending end, and of the answer to be given on the Day of Judgment for all one has done helps man to have a more serious and responsible attitude to his actions and to his life during which he must manifest himself for eternity.

[243] "The Mystery of Iniquity. Two Revelations of 1909". Printed by Monastery Press 75 E. 93rd St., New York, N.Y. 10128, USA; 8011 Champagne Ave., Montreal, Que. H3N 2K4, Canada, 1994, pp. 7-9.

[244] We will illustrate this thought with an excerpt from the Statement of the Social Committee "For the Moral Renaissance of our Fatherland". It states that on the 7th January 1996, the feast of the Nativity of Christ, television program "hogi" in Russia showed a woman in childbirth which was intentionally stimulated two months before the normal term. "As a preliminary, this -- neither mother, nor woman (in our human understanding) -- agreed in writing that the child born of her will be killed in such a skilful manner that the organs cut out from its body and the preparations obtained could enhance the physical health of those who would wish to prolong their life by means of this kind of cannibalism". The television viewers saw the newborn infant move his arms and legs and rub his eye with the little hand. Then the hands of the so-called "medical personnel" wrapped the infant in cellophane and placed him into a freezer (...). Following the demonstration of the infant's birth and its immediate death the viewers were shown the session of the Collegium of the Health Department where the Minister for Health announced that he will suppress any attempts to stop the activity of this institution sanctioned by him (International Institute of Biological Medicine).

<<The American doctor who has developed this technology of the new type of cannibalism told us that only in Russia and nowhere else was he given permission by the government for the realization of this "promising" -- as he called it -- scientific activity". The authors of the "Statement..." note that such phenomenon was to be expected in the country "where motherhood is desecrated and virginity ridiculed, where in the course of several years the mass media with the connivance of the government has conducted a wide campaign aiming at the destruction of morality">>>. (The Statement of the Social Committee "For the Moral Renaissance of the Fatherland". See Orthodox Russia, Jordanville, USA, No. 4, 1996, p. 11)

[245] Risk, vol. 5, Nos. 3/4, Geneva, 1969, p. 46.

[246] Ibid. p. 4.

[247] Jean-Paul Regimbal, "Le rock-n-roll. Viol de la conscience par les messages subliminaux", Les editions Saint-Raphael Inc. Sherbrooke, Quebec, Canada, 1983; John O'Connor O.P., "Hell's war against our children". Saint-Raphael' Publications, Sherbrooke, Quebec, Canada, 1991.

[248] Risk, vol. 5, No. 1, 1969, pp. 4, 13.

[249] The journal EPS, no. 16, 94.07.13: "New Australian Church Council Embraces 13 Denominations"; the journal MECC News Report v. 7/10, July-Oct. 1994, p. 16; "Ecumenews", journal One World, No. 193, Mar. 1994, p. 16-17, and also the video-film taken by the ABC telecompany which we saw.

[250] Russkaia Pravoslavnnaia Tserkov' 988-1988 (Russian Orthodox Church 988-1988), No. 2, Moscow, 1988, p. 27.
In his time A. Granovsky, who attended religious-philosophical meetings in St. Petersburg (see Ch. 9), was nicknamed "Leviathan" by V.V. Rozanov. Those who encountered Granovsky "were struck by his enormous stature, by his demonic face, penetrating eyes and pitch-black, not very thick beard". But no less striking were "the incomprehensibly frank and bluntly cynical utterances of this priest. The main topic of his discourse was sex relations..." (Alexander Benua, "My Recollections". Moscow, 1990, book 4 and 5, p. 291).

[251a] Borisov may be called "Father" only conditionally and in quotation marks, particularly in view of his mocking attitude to Eucharist. Besides, he himself insists on reexamination of titles and addresses traditionally used in the Orthodox Church: "Why couldn't we call one another... brothers?" ("The Ripened Fields", pp. 178-179).

[251b] See "The Nets of Renewed Orthodoxy", in Russkii Vestnik, Moscow, 1995, p. 115.

[252] "Otechnik." Izbrannyya izrecheniiia sviatykh inokov i povesti iz zhizni ikh, sobrannyya Episkopom Ignatiem Brianchaninovym). /..Paterik. Selected expressions of the holy monastics and episodes from their lives compiled by Bishop Ignaty (Brianchaninov). 4th ed., St.Petersburg, 1903, p. 428.

[253] Melchisedek, Archbishop of Yekaterinburg and Kurgan. Annotation to the record "Songs of Hieromonk Roman", Leningrad Recording Studio, 1991.

[254] "Otechnik", p. 290.

[255] Ibid., p. 428.

[256] And Lucifer briefed his legions for the attack. "First of all seduce the servants of the Church of the Pre-Eternal God by your suggestions. Show them the power over the souls of those who seek salvation, over rulers and kings, by the beauty of women and an opportunity of their easy conquest; show them the benefits of the world, wealth and external attractiveness of circumstances, splendor, luxury and means of seizing them... Make the holy tidings of the Resurrected One the instruments in their hands hidden from those seeking salvation, so that it would not reveal their criminality before men. Go carefully and gradually about perverting them... People's faith will waver, because they will think that if the servants and teachers of the Church are of such a kind, then the faith which they preach does not lead to salvation, but to perdition, and they are lying (...) But having perceived the servants of His Church such as you have made them, they once and for all, will be tempted to mistrust God, and they will join you and will acknowledge only our elemental culture and our freedom as true progress ("Mystery of Iniquity", pp. 7-8).

[257] St. John Chrysostom, "Discourses on the Words of the Holy Prophet Isaiah" (in Russian). Discourse 1, para. 1, Works, vol. 6, book 1, St. Petersburg, 1900, p. 380.

THE POPE OF ROME AND THE AGE-OLD LIES OF LATINS

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REMARKS

"Roman Catholicism, -- says Dostoevsky, -- is even worse than atheism... All atheism does is preach a belief in nothing whereas Catholicism goes further; it preaches a distorted Christ, Whom it itself has slandered and profaned; it preaches the antithesis of Christ! It preaches Antichrist" [258].

Like the author of the well known work "The Vatican and Russia" [259] we wish to emphasize that our criticism of the Papacy by no means applies to ordinary pious Catholics whose ignorance has been for ages maintained by the Roman Curia. According to Alexei Khomyakov, "Catholicism has utterly defiled itself by lies, it needs the support of the predominant ignorance and counts on this general ignorance" [260].

Endeavoring to expose, at least to some extent, Vatican's ideology and being aware of the difficulty of this task, firstly with regard to Western readers who are accustomed to thinking in categories different from those in Orthodoxy, we are primarily concerned not about opinions in the time but about what "God thinks of us in the eternity" [261]. Therefore we dare to suggest to Western readers to "leave" the determination of preconceived ideas and to turn to the Orthodox way of thinking. The key to its understanding lies in the Orthodox attitude to humility, i.e. "the poverty of spirit" as "the mother of all virtues", passed on by Church Fathers.

It is well known that the Western Schism began with the willful distortion of the Creed by Rome when it added *filioque* to it despite the absolute prohibition of the Church to change anything in the Creed [262]. "The Western Schism is an arbitrary and completely undeserved excommunication of the entire East, the seizure of monopoly of Divine inspiration -- in a word -- **a moral fratricide**. Such is the meaning of the great heresy against the universality of the Church, the heresy which deprived faith of its moral foundation, and hence rendered faith impossible" [263]. (Is this not the reason for the skepticism and the lack of faith so characteristic of the masses in the West?)

The whole system of lies passed on from century to century false Decretalia (on which the theory of the Papal Supremacy was based), false deeds, deliberate distortions of Patristic works -- all this has left an indelible mark in the souls of Western Christians. According to A. Khomyakov who pondered a great deal over the tragedy of the Schism caused by Rome, "here lies the true source of moral damage and the true cause of a kind of fracture in the truth which in the Roman confession distort the brightest souls and disgrace the superior minds. One should not judge them too severely... falsehood like an iron chain encircled with its links the souls which were thirsting for truth", willy-nilly Roman Catholics "submitted to the sad necessity to distort the truth, if only to preserve their own positive faith and not to fall into Protestantism, i.e. not to be left with only a possibility or need for religion without any real substance" [264].

After falling away from the Ecumenical, i.e. **Catholic (universal) Church**, the Latin Church has unlawfully adopted the name of the "Catholic Church" [265]. By far not all Christians, particularly the non-Orthodox, brought up in the spirit of confessional indifference are aware of the centuries old errors of Rome which caused its falling away from the Holy Catholic and Apostolic Church. Having sized up the essence of these errors one can understand why the idea (so persistently advocated by ecumenists) of a mechanistic reunification with the Roman Catholics is absolutely unacceptable for the true Orthodox Christians. Every true Orthodox Christian desires the reestablishment of the lost unity, but it is possible only under the condition of repentance of the Roman Catholics and the rejection of their dogmatic and other errors and heresies. In the words of St. Gregory the Theologian "we do not strive for victory, but for the return of brothers; parting with them torments us".

The Catholic Church has adopted from the pagan Roman Empire its spirit of law and taste for earthly power. Dostoevsky wrote: "The Pope has seized territories and an earthly throne, and took up the sword; this state of affairs has continued until now, except that lies, insinuations, deceit..., villainy... have been added to the sword... everything has been exchanged for money, for base earthly power. And is this not the teaching of Antichrist? How could atheism fail to come out of it all? Atheism proceeded from all this, from Roman Catholicism itself!" [266]. The dogma of "Infallibility" of the Roman Pope, discussed below, is the crown of all dogmatic, canon, ecclesiological, moral and other heavy sins of Latins. The acceptance of blasphemous decrees of the First Vatican Council on Papal Vicegerency and Infallibility by those who called themselves Christians became possible only as the result of Rome's prolonged and resolute apostasy from Christ's teaching and Holy Tradition.

It already began in the 4th century when in 325 the Imperial Capital was moved to the border with Asia Minor, to Constantinople. This move was painful to Latins. Their wounded self-esteem began to manifest itself in lust for power of some Roman bishops.

The spirit of pride and temptations of vanity were increasingly taking hold of them, and from that time on almost all Local Councils had included the Roman problem in their agenda. Ecumenical Councils also devoted their attention to it, and the very fact of their convocation "is a strong enough witness against the far-fetched idea of the supremacy of the Roman bishop" [267]. Instead of "primacy in love" there appeared and grew the claim of juridical primacy and ecclesiastical supremacy of Rome. However, the ambitious pretensions of the Popes restrained by conciliar wisdom did not yet infringe upon the unity of the Church. It was rather strongly disturbed, although not yet violated, (undoubtedly for the reason of *Church economia* [268] neither by ritual, nor canon divergences, like unleavened bread [269] used in the Eucharist, direct ordaining of deacons into the rank of bishops, celibacy, fasting on Saturdays, singing of "Alleluia" during Pascha, celebrating Divine Liturgy on fast days during the Great Lent, etc.

The reason for Latins falling away from the Catholic Church was the false teaching concerning the Holy Spirit emanating from the Father and the Son (*ex Patre Filioque*), based solely on the conclusion and zeal not according to reason, and which was elevated to the rank of dogma, and later also formally entered by Rome into the Nicene-Constantinopolitan Creed. This heresy which became the cause of

the Schism, was followed by others thus creating the gulf between Latins and Orthodox [270].

The following heretical innovations gradually took root in the Latin Church:

- The false teaching on the **supremacy of the Roman Pope** over the Church. After Rome's falling away from the Universal Church this teaching was taken to its extremes. This false teaching is inextricably bound with the dogma of the **Infallibility of the Pope of Rome**, which "leaves one horrified" [271].
- The heretical teaching on the emanation of the Holy Spirit "and from the Son" ("*filioque*") which distorted the Nicene-Constantinopolitan Creed. Under Pope Urban II (1088-1099), in 1098 at the Council in Bari (Italy) "*filioque*" was proclaimed a dogma.
- The Latin teaching concerning the **original sin**, which perverted the traditional teaching of the Orthodox Catholic Church. "Carried through to its logical conclusion it suggests that God Himself is the cause of evil in the world, i.e. it leads to an absurdity" [272].
- The false soteriological teaching on **satisfying God for sins**, which supplanted the moral understanding of man's salvation by the juridical one, and the related
 - false teaching on the **purgatory**, the alleged intermediate stage between Paradise and hell, as well as the invented teachings of Rome on the "**treasury of the extra merits of the Saints**" and **indulgences**. The "accounts" of these two were at the disposal of the supreme ecclesiastical power, first of all the Pope. Initially indulgences were given as a reward for participation in Crusades. Later on and until now they have been given for price-listed donations, for repeating a certain prayer a specific number of times, for making a pilgrimage while observing certain rules, for using objects allegedly having a "conciliatory power". Indulgences precisely indicated the length of time by which the "suffering in purgatory" would be reduced: 40 days, 12 months, 100 years or more (the maximum period of time of a partial indulgence was 154,000 years) [273]. But can one measure the harm done by the invention and sale of indulgences which introduce financial considerations, profit and calculation in relations between God and man?! and when repentance and moral effort are replaced by casuistic morality? [274].

"The tragedy of Roman Catholicism lies not in the sins and personal transgressions of individual bishops of the Roman Church, personal sins abounded everywhere, -- but in the fact that the spirit of this world, the spirit of power, the spirit of juridical, utilitarian and worldly distortion of Divine mysteries was introduced into the very foundation of the Christian doctrine and of spiritual order of the Church. This spirit led to slavery the imprint of which resulted in the urge to translate the law of the life of Spirit into the language of an external, mechanistic calculation of merit, number and measure" [275]. Something irrevocable has been gradually taking place: the living love for God was being replaced by a hostile fear of a severe Creditor which led the West towards man's estrangement from the Creator.

- In 1854 the Papists accepted a false dogma of the "**immaculate conception**" of the All-Holy Virgin Mary, i.e. of the alleged nonparticipation of the Mother of God in the original sin. Thus they once again departed from the teaching of the Holy Church which was confessed until then. According to St. Epiphany of Cyprus, "the harm is done by heresies both when the Holy Virgin is disparaged and, on the contrary -- when She is glorified beyond what is Her due" ("Panarion, against Collardians").

This false teaching of Latins 1) does not correspond with the Holy Scriptures where reference is often made to Jesus Christ Alone being without sin (1 Tim. 2,5); 2) contradicts also Holy Tradition because the Fathers are in accord as to the high degree of holiness of the Virgin Mary from Her birth and Her purification by the Holy Spirit at the time She conceived Christ, but not at the time when She Herself was conceived by Anna; 3) is meaningless because if sinlessness of the Mother of God before Her birth were indispensable for the birth of Sinless Christ, then the same condition (i.e. sinlessness of Joachim and Anna) should apply also for Her own birth, and so on all the way up to Adam; 4) presents God as unmerciful and unjust because if God could protect Mary from sin and purify Her before She was born, why does He predetermine some to salvation without their will, while leaving others in sin? 5) actually denies all virtues of the Mother of God because if She was unable to commit sin, what made Her worthy of glorification by God? Thus the "gift" which She received from Pope Pius IX and from those who thought of glorifying Theotokos through discovery of new truths, meant Her denigration rather than Her exaltation and greater glory. The All-holy Virgin Mary was glorified by God Himself to such an extent and was so superior by Her life on earth and Her glory in Heaven that human fancies can add nothing to Her honor and glory" [276]. With these words Saint John concludes his reflections.

- The false dogma of the **Resurrection and bodily ascension of the Virgin Mary** also belongs to the so called "Marian dogmas" and was the logical consequence of the "Immaculate Conception". It was pronounced by Pope Pius XII in 1950. Both these teachings contradict Holy Tradition and Orthodox patristic theology (it does not contain an autonomous Mariology; the teaching concerning Mother of God is included in Christology).

- The Roman Catholic theology still refuses to acknowledge the self-existence of Divine energies in keeping with the **Barlaamite heresy** which was opposed by Saint Gregory Palamas.

- The false dogma of **Papal Infallibility** in the matter of "faith and morality", when they speak *ex cathedra*. It forms the basis of Latin dogmatics and, as we said above, crowns all the age-old errors of Rome. They all eventuated due to the loss of humility, the "poverty of spirit" and were the result of the pride of mind and preference for considerations which are human to those of divine origin. Latins have lost the mystical concept of the Church as the Body of Christ. It was replaced by rationalistic skepticism and false wisdom according to flesh. Humanistic anthropocentrism which flourished on the foundation of the Papism, had always aspired to depose faith in the God by faith in man. "The dogma of Infallibility of Pope who is a mere human is nothing else but the rebirth of paganism, of pagan axiology and criteria of truth... By this dogma European Humanism reached its ideal and idol - - Man was proclaimed supreme divinity, European humanistic Pantheon got its Zeuss... History of mankind, -- says Archimandrite Justin Popovich, knows of three main falls: those of Adam, of Judas and of Papism" [277].

In order to substantiate their claims to Papal preeminence in the Church Latins began resorting to arbitrary, tendentious interpretation of Holy Scripture. This concerns the imaginary supremacy of the Apostle Peter who is alleged to have passed his rights to the Bishop of Rome whom he ordained. This idea about the exclusive privileges of the Holy Apostle who, along with the Apostle Paul is called Preeminent is in contradiction with Holy Tradition: not one of the Church Fathers and teachers considered the Apostle Peter the head of the Apostles, even less the Vicar of Christ. The patristic interpretation of the Lord's words: "*thou art Peter and on this rock I will build My Church*" (Mt. 16,18) has nothing in common with the arbitrary invention of the Papists. Both Eastern and Western Fathers understood the "rock" as the steadfast faith of the Apostles, particularly the **rock of faith** professed by Saint Peter -- "*Thou art the Christ, the Son of the living God*" (Mt. 16,16). According to Saint Hieronymus, Saint John Chrysostom, Saint Augustine, Saint Ambrose of Milan and other Fathers **on this rock of the confession of faith** was founded the Holy Church. "God founded His Church on this rock, and from this rock the Apostle Peter received his name" (Saint Hieronymus, "Commentary to the Gospel by Matthew", Book VI).

The speech of the well known Roman Catholic Bishop Joseph G. Strossmayer on the Supremacy and Infallibility of the Roman Popes presented at the first Vatican Council (1870), deserves particular attention. Referring to the opinion of Saint Augustine which was shared by all Christians of his time, Strossmayer expressed the following theses:

- The Apostle Peter did not receive any exclusive authority from the Lord, by comparison with the other Apostles.
- The Holy Apostles never regarded Peter as the Vicar of Jesus Christ and the infallible teacher of the Church.
- The Holy Apostle Peter never was the Bishop of Rome, never thought of being a Pope, and never acted the way Popes do.
- The Councils of the first four centuries, while acknowledging the high position occupied by the Bishop of Rome in the Church in view of the importance of the city of Rome, accorded to him only preeminence of honor but never of authority, or jurisdiction.
- The famous words: "Thou art Peter and on this rock I will build my Church" were never interpreted by Fathers as meaning that the Church was founded on Peter (*super Petrum*), but on the rock (*super petram*), i.e. on the Apostle's confession of faith.

Having cited these and other weighty arguments which are wholly in agreement with the Orthodox patristic teaching, Strossmayer said: "On the basis of data, reason, logic, common sense, and Christian conscience I solemnly conclude that Christ imparted no authority to Saint Peter and that the Bishops of Rome became the masters of the Church by gradually suppressing all rights of bishops one by one... If we acknowledge Pius IX to be infallible then we are obliged to acknowledge also the infallibility of all his predecessors... But can you do this when history makes it **as clear as daylight**, that popes were committing errors in their teaching? Can you do this and prove that the **popes -- self-interested individuals, sexual perverts, murderers, simonists -- were Jesus Christ's vicars on earth?**" [278]

There is no need to confirm the correctness of the words of this courageous authoritative Roman Catholic hierarch with regard to the Papacy, this basic heresy of the Latin Church [279]. It is well known that the discussion of "infallibility" by the participants of the First Vatican Council was rather stormy. Beside Strossmayer many other bishops opposed this dogma, especially Dupanloup and Gonoli. They cited the Universal Church as their authority and many examples of fallibility of various popes. Pope Pius' IX reply to one of the bishops was quite characteristic: "What are you afraid of? Pray to the Holy Spirit to enlighten you and to convince you of my infallibility" [280]. In spite of all the criticism, in 1870 the Council proclaimed the dogma of the Infallibility of the Popes on matters of "faith and morality" when they speak *ex cathedra*.

This is what the well known Decree of the First Vatican Council (IV Session, July 18, 1870) states: "Adhering firmly to the Tradition which we received from the beginning of Christian faith (sic!), to the glory of God our Savior, to the glorification of Catholic religion and for the good of Christian nations, in agreement with the Holy Council, we herewith teach and determine as the divinely revealed teaching (sic!) that when a Roman Pontiff (*Romani pontificis*) speaks from his throne (*cum ex cathedra loquitur*), i.e. when serving as a pastor and teacher of all Christians, he, by virtue of his supreme apostolic power (sic!) determines the doctrine of faith or morality (*de fide vel moribus*) to which the entire Church is bound to adhere; he, through the divine power promised to him in the person of Saint Peter, **possesses the infallibility (infallibilitate)**, with which the Divine Savior deigned to endow His Church in order to determine the doctrine of faith and morality; hence, such decrees of the Roman Pontiff in themselves (ex sese), and not by the consent of the Church, are **immutable**. If, may the Lord forbid, anyone should dare to contradict this decree of ours, he will be anathematized" [281]. (our emphasis - L.P.)

The groundlessness of this dogma is proven by Church history which objectively testifies not only to the doctrinal errors of individual popes, but also to their obvious heresies. Suffice to remember Pope Liverius I who in 354 signed the Arian Creed [282], Pope Zosimas (417-418) who was inclined to the Pelagian heresy; Pope Vigilius (537-555) who thrice changed his opinion in the controversy of "three chapters" and who declared that "he had been the tool of Satan working towards the overthrow of the Church before the Lord enlightened him" [283]... Against Papal Infallibility testified also the examples of Pope Honorius I (625-638) who was condemned for his preaching the Monothelite heresy; of Pope Benedictus VIII who accepted "*filioque*"; Pope Sixtus V who threatened to anathematize anyone who would dare to change the text of the Vulgata amended and published by him and which was hurriedly withdrawn from circulation and destroyed by his successor Clement VIII because of the many (about 2000) errors it contained. The new amended edition had preserved the foreword by Sixtus with his threat of anathema; the ignorance of Pope Innocent III who ordered Christians to observe all the demands of the Deuteronomy. Of striking nature is also the example with the so called Syllabus of Errors, the list of main errors of the recent times which have to be anathematized. It was published in 1869 by Pope Plus IX. Among other things,

anathema was due for confessing the freedom of conscience. At present, as we know, the freedom of conscience is an inalienable part of the official doctrine of the Vatican, i.e. Papacy is the subject to its own anathema. We have cited here only a few instances of contradictions and absurdities which are bound with the role of popes as teachers and which are self-evident even for Roman Catholics themselves. One could quote a series of other examples proving the senselessness of the dogma of Papal Infallibility, as a "true theological distortion" [284].

One can judge how abominable the cult of "papolatry" [285] is, for instance, by the most well known book of Bishop of Laval, Professor Grand Seminaire, (Mgr. Bougaud) [286]. In this book which went through **seven** editions (one of the last editions came out in 1922) and which was used as a textbook by practically all seminarians before the Second World War and for some time after, the author goes as far as to maintain:

«If Christ is indeed present in the Mystery of the Holy Eucharist, is His presence there complete?.. Apparently not He is present, but He is mute... Blessed be God for leaving us not with His dead, so to say, presence, but the living, active one...»

*This other "half" of Christ is the one I am looking for in vain in the **mute** tabernacle... and what "**half!**.. I almost said the most indispensable... After all, if the one whole "half" of Jesus Christ is not present in the Holy Eucharist, this means that it must be somewhere; it is in the Vatican, it is in the Pope!.. Here it is, the **mystery of Christianity**, this is the miracle of the **REAL** presence of the eternal Incarnation under two shrouds!.. That which Jesus Christ did not place under one of these shrouds He placed under the other; and one may have Him completely only if one knows how, in a fiery transport of heart, to move from the Eucharist to the Pope, and from the Pope to the Eucharist. Outside these two mysteries, which actually form one mystery, we have only the HUMBLED Jesus Christ (as He Himself has established), Who is inadequate for the needs of both the individual souls as well as society as a whole, Who is not in a position even to defend Himself... If one should eliminate the Pope, Jesus Christ will be incomplete in the Eucharist... Therefore the Church which is more sensitive to the things Divine than we are, does not even know how to speak of the Pope! No words seem to be too powerful to define the mutual penetration as a result of which its head is formed from both Jesus Christ and the Pope, and which is both visible and invisible at the same time... Oh sweet feelings one experiences before the tabernacle and at the feet of the Pope!..»* [287]

This apology may seem to be incredible. "If today Roman Catholics will read this confession of faith with horror and amazement and will refuse to acknowledge it, although it belongs to our own times (1922) and was published with the approval of the Church censorship, it will not become less obvious that similar utterances became possible only in the light of the dogma of Papal Infallibility" [288].

The famous *ex sese*, i.e. the Papal right to make decisions personally, apart from the Council and without conciliar consent, conveys blasphemous conviction of Catholics that the Pope is *de facto outside* and above the Church. "Both in theory and in practice the Papacy is the fourth hierarchical rank (invented by the papacy and unknown to the Church - L.P.) thus completely abolishing the principle of the universality of the Church" [289]. After all, it is not for nothing that Mgr. Bougaud declares: "The Bishop receives wonderful qualities at his consecration... But there is one which is not granted to him: to teach infallibly. All bishops together possess it in not a greater degree than each one individually. Therefore they are obliged to bow before the Pope who alone has the general and infallible authority." [290]

Undoubtedly, in his book Mgr. Bougaud reflected the official Latin doctrine regarding the Pope. This is confirmed by the text concordant with Bougaud by which the Vatican informed the world about the election of Pope Pius XI in 1922: "How fortunate is Rome! It alone possesses both tabernacles: the Eucharistic one, in which Jesus Christ offers Himself to all hearts, and the Vatican, where Jesus by means of Papal utterances offers the Word of Truth, **immutable and infallible.**" [291]

The Catholic dogma of the "infallibility" of the Roman Pontiff adopted over one hundred years ago, has remained in force until this day. The place of the invisible Head of the Church, our Lord Jesus Christ, in the Latin Church was decisively usurped by the visible "*vicarius Dei*", "*vicarius Christi*". Instead of the invisible Spirit of God, which imparts life to the Church, Latins, in the person of the Pope, according to Alexei Khomyakov, have placed "the external oracle of truth in order to submit to him... We are faced with a pitiful sight... of the breakdown of faith in the Church". It is remarkable that the Second Vatican Council which loudly pronounced its unheard of renovationist decisions, did not dare to change, or what is more, to abolish this dogma. This Council which, according to one of the Roman hierarchs, emits "satanic fumes" (See the book of the same name by Michael de Saint-Pierre "Les fumées de satan") has confirmed all the age-old delusions and false teachings of Rome. According to the opinion of Catholics themselves it leads directly to apostasy [292].

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[258] F. M. Dostoevsky, "Idiot", Pt. 4, Ch. 7.

[259] Germain Ivanoff-Trinadtzaty, "Vatikan i Rossija" (Vatican and Russia). The first edition was published by the Brotherhood of St. Job of Pochaev, Diocese of Montreal and Canada of the Russian Orthodox Church Abroad, Monastery Press, 8011 Champagne Ave., Montreal, Quebec, Canada, 1989. In Russia this work was published by the Convent of Martha and Mary and the Brotherhood "Orthodox Action", Moscow, 1993 and then reprinted by various publishers.

[260] Quoted from: Germain Ivanoff-Trinadtzaty, "L'Eglise Russe face a l'Occident. O.E.I.L.", Paris, 1991, p. 112. This book may become a true revelation to Western readers with regard to their understanding of Russia. Its Russian translation: Archdeacon Germain Ivanov-Trinadtzaty, "Russkaia Pravoslavnnaia Tserkov litsom k Zapadu". Munich-Moscow, 1994.

[261] Vladimir Soloviev, Collected Works in 12 w. Bruxelles, 1969, v. 11, p. 92.

[262] Immutability of dogmatic definitions of faith is confirmed by the decrees of Ecumenical Councils which are the "supreme earthly authority of the Holy Church of Christ implemented through the guidance of the Holy Spirit, as first stated by the Apostolic Council's decree: "for it seemed good to the Holy Spirit, and to us" (Acts 15, 28). ("The Law of God", Jordanville, 1987, p. 494). The 1st Rule of the Second Ecumenical Council reads: "Not to set aside the Faith... but to let it remain sovereign: and that every heresy be anathematized". This Rule is also confirmed by the Rules of Ecumenical Councils: 7th Rule of the Third, the 1st Rule of the Fourth, the 1st Rule of the Sixth, and the 1st Rule of the Seventh Council.

[263] A.S. Khomyakov, "Sochinenija bogoslovskaja" (Theological Works), v. II, Ed. Yuri Samarin, Prague, 1867, p. 79.

[264] Ibid., p. 71.

[265] Traditionally, in Russia, the word "Church" was not used with regard to Latins, Protestants and others. Only in the Petersburg period of its history, probably due to the influence of their Western usage the terms "Catholic Church", "Lutheran Church", and in secular press even "Buddhist Church", "Moslem Church", etc. became current.

[266] F.M. Dostoevsky, "Idiot", Pt. IV, Ch.7.

[267] Archpriest Mitrofan (Znosko-Borovsky, now Bishop of the Russian Orthodox Church Abroad), "Pravoslavie, Rimo-katolichesvo, Protestantizm i Sektantstvo" (Orthodoxy, Roman Catholicism, Protestantism and Sectarianism. Lectures in comparative theology presented at the Holy Trinity Theological Seminary). Printing Press of St. Job of Pochaev, Holy Trinity Monastery, Jordanville, N.Y. 1972, p. 23.

[268] The term is used to denote condescending attitude to a partial deviation from the strict canonic demands, if it benefits the flock and the Church.

[269] The irrelevance of Latin observances of Judaic customs was discussed by many. Thus, in 1053 such work was written by a prominent Bulgarian Archbishop Leo of Ochrid on the instructions of Patriarch of Constantinople Michael Cerullarius. In the 20th century, having pronounced the non-implication of Jews in Christ's Crucifixion and their continued "God-chooseness", the Papacy actually began to practice Judaism within Christianity, by openly calling on Catholics to prepare for the coming "Messianic times" together with Jews. One reads about this in such official Roman Catholic documents, as the declaration "Nostra aetate" (Vatican II) and "Pastoral Instructions" (1973), and by now customary numerous pronouncements of this kind found in abundance in Vatican publications and in the sympathetic mass media.

[270] The capital and well argued work by Nicholas N. Voeikov "Tserkov', Rus' i Rim" (The Church, Russia and Rome), published by the Holy Trinity Monastery in Jordanville, N.Y., 1983, 512 pp., deals with the series of problems bound with Roman Catholicism. The unique quality of this well documented book lies in the new information from history of the ancient Church and the relations between Rome and the Ecumenical Church, drawn from the Western sources and never before published in Russian. With regard to the Latin Church see also: M.I. Kojalovich, "Litovskaja Tserkovnaia unija" (Lithuanian Church Union), St. Petersburg, 1859-1861, w.1-2; P.N. Zhukovich, "Brestskii sobor 1596 goda" (The Council of Brest of 1596), St. Petersburg, 1907 and the above quoted works of Archdeacon Germain Ivanoff-Trinadzaty.

[271] Archpriest Mitrofan Znosko-Borovsky, op. cit. p. 44.

[272] Ibid., p. 30.

[273] Pope Paul VI in 1967 published "Indulgenciorum doctrina", according to which the correlation between indulgence and the period of time in the purgatory is no longer fixed.

[274] Pope John XII (955-964) had worked out a "special tariff of taxes for the remission of sins for the benefit of the "Apostolic Penitentiary" (Penitencerie Apostolique). Killing of a priest by a layman cost 7 groat, of a layman – 5 groat. Sins of the flesh became the most profitable source of income for the Roman Church for many centuries to come: remission of the sin of fornication committed by a priest was taxed in the amount of 67 francs, 11 sous, 6 denier; unnatural sins cost a priest 219 francs, 14 sous. The sin of adultery was assessed in the amount of 87 francs, 13 sous for a lay person of both sexes. Pope John XII was rather tolerant with regard to incest: this sin cost... only 40 sous". (These details are taken from the well known book by Dupin de Saint-Andre, "Les taxes de la Penitencerie Apostolique", published in 1520 and reprinted in 1741 in Rome, and again in 1879). Cited from N.N. Voeikov, "The Church, Russia, and Rome", pp. 56-57.

[275] Archpriest Mitrofan Znosko-Borovsky, op. cit., p. 48.

[276] Saint John of Shanghai and San Francisco, "Kak Pravoslavnaja Tserkov' chtila i chtit Bozhiju Mater'" (Veneration of the Mother of God by the Orthodox Church). In collection "The Chronicle of Veneration of Archbishop John (Maximovitch). Saint Herman of Alaska Brotherhood, Platina, California, 1980, pp. 44-47.

[277] Archimandrite Justin Popovich, "Orthodox Church and Ecumenism", Moscow, 1993, pp. 95-96.

[278] Archbishop J.G. Strossmayer, "O namestnichestve i nepogreshimosti pap. Rech na I Vatikanskom Sobore 1870 goda" (About the Vicegerency and Infallibility of the Popes. Speech presented at the First Vatican Council in 1870.) The Russian translation of this document was first published in Tserkovnye Vedomosti for 1905, nos. 30 and 31. We quote from the Collection "Papstvo i ego borba s Pravoslaviem" (The Papacy and its Struggle with Orthodoxy), Moscow, 1993, pp. 26-30.

[279] According to Roman Cardinal Baronius, the Papal throne in the course of 150 years was occupied by "the monsters of villainous life, perverse disposition, in general the most infamous persons in all respects" (See "Pravda o namestnichestve i nepogreshimosti rimskikh pap" (The Truth about the Vicegerency and Infallibility of the Roman Popes), Kamenets-Podolsk, 1905, p. 16. About the deep immorality of Roman Pontiffs, bishops and clerics in the period preceding the failing away of Rome from the Ecumenical Church, the sacrileges and simony committed by them and their dissoluteness one can read in the Catholic Theological Encyclopedia. (See Dictionnaire de Thologie Catholique, Paris, 1939, v. IV, col. 2302)

[280] Cited from: N.N. Voeikov, "The Church, Russia and Rome", p. 190.

[281] Les Conciles Oecuméniques. Tome II-2. "Les Decrets Trente a Vatican II" (the original text in Latin with the parallel translation into French). Les Editions Du Cerf, Paris, pp. 1658-1659 (816-817).

[282] Having made this step under the pressure of secular powers, Pope Liverius repented it and was later even canonized. Orthodox ecclesiology sees nothing unnatural in the fact that this future saint succumbed to human weakness. But how does one harmonize this case with Roman Catholic ecclesiology which postulates Infallibility of its Pontiffs?

[283] Cited from: Archpriest Mitrofan Znosko-Borovsky, op. cit., p. 47.

[284] See The Epistle of Eastern Patriarchs in 1895. Cited from: Germain Ivanoff-Trinadzaty, "L'Eglise Russe face a l'Occident". O.E.I.L., Paris, 1991, p. 207.

[285] The term is used by Germain Ivanoff-Trinadzaty and means the idolization of the Pope of Rome, op. cit. p. 238.

[286] Bougaud (Smile, eveque de Laval), Le christianisme et les temps presents. Tome IV "L'Eglise", Paris, Lib. Poussielgue freres, 1882.

[287] Bougaud, ibid. pp. 506-516 and ff.

[288] Archdeacon Germain Ivanoff-Trinadzaty, "Russian Orthodox Church Facing the West", p. 238.

[289] Ibid. p. 237.

[290] Bougaud, ibid. p.47.

[291] Cited from Archpriest Mitrofan Znosko-Borovsky, op. cit. p. 36.

[292] See, for example, the book by Mgr. Marcel Lefebvre "Ils L'ont decouronne". Du liberalisme a l'apostasie. La tragedie conciliaire. Edition Fideliter, N.-D. du Pointet-Brout-Vernet. F. 03110 - Escrrolles, 1987.

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**CONCLUDING
REMARKS**

The age-old break of Latins with the Universal Church has irreversibly obscured their understanding of truth and spiritual consciousness. It was not by chance that the founders of the Reformation and their followers, who hated the lies of Roman Catholicism, had never joined holy Orthodoxy. Neither did the Old Catholics [293], nor the remarkable people like the above-cited Mgr. Strossmayer (who openly opposed the doctrine of infallibility) and Lefebvre, who broke with the Vatican. They both remained captives of the Papist ideology. Describing the "lawlessness" of the Second Vatican Council in the Chapter entitled "Le complot libéral de satan" the latter laments over the fact that this Council which declared itself to be pastoral, not doctrinal, had turned all its attention to the problems of *aggiornamento* and ecumenism. In the opinion of Lefebvre this resulted in Pope John XXIII and Paul VI "*depriving themselves of the charisma of the infallibility which could have protected them from all the errors*" [294]. While observing private deviations of the Vatican and expressing their indignation at them, neither Lefebvre nor others like him, seem capable of discerning that the reason for them is the generally deplorable, if not terrible, state of Roman Catholicism. The same may be said also about many Orthodox theologians, who condemn private deviations of papism seemingly unaware of the total apostasy of Roman Catholicism.

One thousand years of trampling the dogmas of the Holy Church by Latins has inevitably given rise to false spirituality imbued with pharisaic adherence to law, which includes their calculating casuistic attitude to God, to the matter of salvation, and to Sacraments. Beside the above deviations from Orthodoxy in the area of **dogmatics**, Rome allows also **deviations in performing sacraments and church rites** as well as **deviations in ecclesiastical regulations**. This topic could fill a separate book. We will list only some of the deviations: affusion instead of triple immersion at baptism; performance of proskomidia (office of preparation) with leavened bread; abolition of "epiclesis", depriving children of the Holy Communion, and adults -- of the Lord's Blood; fasting on Saturdays and non-observance of fasting days; celibacy of clergy (contrary to the 5th Apostolic Rule, to the 13th Rule of the Council in Trullo, and the 4th Rule of the Council in Gangra); introducing disarray into arrangement of clerical degrees as a result of instituting of the rank of "cardinals" unknown to the Church; prohibiting laity in the course of many centuries to read Holy Scripture. Having rendered their faith insipid Roman Catholics cultivate obvious spiritual delusion and false mysticism, which stimulates sensualism, making them pass for sanctity. They widely practice suspicious staginess and exaltation accompanied by stigmata and visions, alien to the Church asceticism and engendering the characteristically Latin pseudo-cults of the Heart of Jesus, the Heart of the Mother of God, etc. Finally, by the resolutions of the Second Vatican Council, Papism severed its last ties with patristic tradition and is now a complete prototype of the pseudo-church of Antichrist which pursues the task of seducing and deceiving "*if it were possible, the very elect*" (Mt. 24,24).

At the present time Roman Catholicism presents by far the more repulsive picture than ever before. "Roman Catholic clergy and theologians are moving as fast as they can away from any form of Christianity that they once might have possessed. (Comp.: "*Take heed therefore how ye hear: for whosoever hath not, from him shall be taken even that which he seemeth to have*" -- Luke 8,18). Although this has been going on for some years, and the liberals have shown no sign of remorse or desire to change the direction of their activities, nevertheless the Pope refuses to censure them. This state of affairs has prompted many to observe that in matters of faith -- if the case of the now deceased Roman Catholic theologian Hans Kung is any indication -- the Pope will discipline such individuals only when they question the doctrine of Papal Supremacy and Papal Infallibility. In other words, for the papacy the primary concern is over matters of authority [295].

Lately, many prominent Catholic newspapers and periodicals have joined the ranks of major secular periodicals which in their publications have rejected the historical Savior, attacked Holy Tradition and the whole Christianity in general. Thus, the pages of **The Catholic World** presented reflections of Father John Meier, professor of The Catholic University of America, who in one of his dubious works "A Marginal Jew: Rethinking the Historical Jesus", among other things, casts doubt not only on the authenticity of the words of our Lord Jesus Christ, but also on His Resurrection. There they have printed also sacrilegious ideas of John Dominic Crossan, professor of Religious Studies at the DePaul University in Chicago, of Father Jerome Neyrey, professor of the Catholic University of Notre Dame, who produced a blasphemous work: "Jesus the Peasant: Viewing Jesus in a Cultural and Social Perspective", and equally impious ideas of Father Raymond Brown.

This theologian-modernist, who energetically opposes the historicity of the Bible and the main foundations of Christian doctrine, has been described by **Time** as "probably the premier Roman Catholic scripture scholar in the US". Brown was appointed by Pope Paul VI to the Roman Pontifical Biblical Commission and with Vatican's approval he has served for many years on the Faith and Order Commission of the World Council of Churches. In "The New Jerome Biblical Commentary", which Brown edited together with two other liberal Roman Catholic scholars, he expresses not only his own views but also the views of 70 contributors who represent Roman Catholic universities, colleges and seminaries in the U.S., Canada, and other countries [296]. The authors of this work are of the opinion that the Lord Jesus Christ is not the preexistent omniscient Son of God the Father, Who rose from the dead, and that Christianity is not the divinely-revealed faith, but a man-made religion which has gradually evolved. Besides, they share the views of the Pope who says that Jews, Muslims, and other non-Christians worship the true God and will achieve salvation without the faith in Jesus Christ. Father Raymond Brown's ideas regarding our Savior are such as to permit Rabbi Burton Visotzky of Jewish Theological Seminary in New York to say that he counted him among his rabbis [297].

The National Catholic Register (Jan. 3, 1994) has published the interview with Father Marcel Jacques Dubois, "the best known and respected expert in Jewish-Catholic dialogue in Israel", who serves as a representative and consultant to the Pontifical Commission for Religious Relations Between Israel and the Vatican. This Catholic clergymen does not believe that Christianity is the one and only divinely revealed religion, and Jesus Christ -- the only way to salvation. He declares that "a Jew who is faithful to his identity, and particularly to the Torah and who is practicing its laws, is in contact with God, just as we (*i. e. Christians - L.P.*) are in communion

with Him through Jesus Christ". According to him "Buddhists, Shintoists and Hindus have no reason to be disturbed by Jesus Christ. He is not in their tradition. For more than 20 centuries we've been divided by a **family** quarrel -- a bloody one. I emphasize, that we are one **family**. We are witnesses of the same God (sic!) and are thinking of one and the same kingdom" (sic!).

Since Fr. Dubois is the Vatican's expert and representative in interreligious matters we must conclude that the views he expresses are officially those of the Roman curia.

Dubois, Brown, Meier, Crossan and hundreds of other Roman Catholic theologians and clergy, who propagate their frankly ungodly, antichristian views throughout the world, remain not only unpunished but even uncensored by the Vatican. On the contrary, the Pope maintains that the views expressed by Father Brown (*and those like him - L.P.*) should be tolerated within the Roman Catholic Church. However, according to the demands of common sense it has to be admitted that the officials "who gave their writings permission -- *nihil obstat, imprimatur* should be exposed for either their incompetence or complicity" [298].

Theoretical blasphemy of Papists has its application also in practice. The Second Vatican Council has widely opened the doors to all the possible kinds of spiritual adultery -- Syncretism, Naturalism, Marxism, Renovationism, etc. Today the Pope and Catholicism under his guidance are increasingly encouraging the New Age ideology, this contemporary planetary movement of "the prince of this world" and his legion which is widely advertised and professed by almost the entire population of the earth: "*when the Son of Man cometh, shall He find faith on the earth?*" (Luke 18,8). The neo-paganism of the New Age movement with its many gods, esoterism, occultism and the widely practiced black magic was fostered and adopted by the Vatican and Geneva before it became a daily occurrence for the dechristianized masses, manipulated TV viewers, and computer addicts. It is well known that in America and other countries there are Catholic parishes offering "a course in miracles" or training in "dreamwork". At several seminaries instructors use "guided imagery" to lead students in "energy-raising" Witchcraft rituals during liturgy classes [299]. Practicing "Christian Yoga", "Christian Zen-Buddhism" and Eastern cults has become the routine of many Catholic monasteries and schools. Therefore hardly surprising, although frightening, are the results of the poll of public opinion conducted by the Princeton Religious Resource Center in 1994: nearly 60% of American Catholics said that Catholicism and New Age beliefs are entirely compatible (23% of Protestants are of this opinion). According to the Gallup poll only few of them know what the Eucharist is. Even when the Catholic definition of Christ's Real Presence was read to them, only 30% recognized it; among younger adults only 21% [300].

The Vatican's attitude to anti-scriptural universalism is more than condescending. For many years, without being afraid of offending the Lord, papists have been approving an ugly mixture of Christianity with indigenous beliefs of aborigines. This is particularly widely practiced in Latin America where Catholicism represents a blend with indigenous sorcery and occultism such as **umbanda**. The BBC World Service Report informs that the Brazilian Roman Catholic Church admits local mysticism and spiritism into conventional Roman beliefs [301]. In Guatemala Roman beliefs have blended with the predominant indigenous **Mayan religion**, which can be observed in the major cathedrals. In India there flourishes the so called Hindu-Catholicism, propagated by the monk Abhishiktananda, alias Dom Henri le Saux. Apart from the famous Jesuit and Marxist Pierre Teilhard de Chardin, who has had a great influence on the New Age Movement, great success in this direction was achieved by such well known Catholic proponents of syncretism, as Thomas Merton, Fr. Bede Griffiths, and Don Aelred Graham. Making use of modern concepts (such as **cosmic spiritual evolution, Points of Omega**, a.o.) they contribute to dissemination of inter-religious amalgamation in which Christianity is considered to be equal to Hinduism, Buddhism, and Mohammedanism, thus denigrating and devaluating the Divine Incarnation.

Today the Vatican has become the center of a syncretistic preparation which completely denies Christian soteriology. This is confirmed by even a brief survey of its official statements.

The unruly sodomy and all kinds of "sexual scandals", which have become the scourge of the Papist clergy and many parishes in various countries, constitute a symptom of spiritual agony of Catholicism. Activity of homosexual clergy, nuns, bishops and some cardinals undermines all the foundations of Christian morality [302]. A three-weekend seminar held at the Holy Name of Jesus parish by Bishop Matthew Clark's Diocese of Rochester is an example of an aggressive promotion of homosexuality and the homosexual lifestyle. In this outrageous, blasphemous enterprise Bishop Clark was supported by his most trusted aides, including priests, monks, ex-nuns, and also H. Darrell Lance, a specialist on the Old Testament and a former professor at Rochester-Colgate Divinity School. Speaking from the sanctuary of the church he told his audience that the oldest liturgies of the Catholic Church were homosexual marriage rites, which predate rituals for "heterosexual" marriage... A notice which appeared in the Bulletin of the Sacred Heart Cathedral on April 10, 1994 invited parishioners to discuss biblical teaching and gay and lesbian Catholic way of thinking and experiences [303].

... From the ascetic experience of holy Fathers we know that after unsuccessful attempts of a devil to seduce the spiritual struggler there appears a more powerful demon in the form of an "*angel of light*" (2 Cor. 11, 14) who tries to win him over, to win his trust, thus enticing him into perdition. Today this seduction takes place on world scale. In our world, where consciousness of the majority of people is shamelessly manipulated by mass media, anyone may easily and quickly attract general sympathy and trust to oneself. All one has to do is to invest one's hypocrisy with the more or less plausible gestures and words, particularly when dealing with the sore subjects, such as ecology, artificial insemination and abortions, divorce, violence and drug addiction. Very effective are also impelling speeches and lamentations about the divided humanity, needing to be speedily united...

Pope John Paul II in particular has become famous with his "apostolic journeys" the aim of them being the "mutual enrichment of religions". He tirelessly travels throughout the world for the purpose of "widening inter-religious horizons". Not only in churches, but also in huge stadiums he attracts crowds of thousands and strives to "minister" to the maximum number of peoples of the most diverse religions and confessions. "*Woe unto you... hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than*

yourselves" (Mt. 23,15).

Tiara and bright vestments cannot, however, hide the dark side of papal mission: in the actions of the Pope ecumenism increasingly shows its beastly, apocalyptic face. **The Vatican and Babylon** have become related, and in keeping with the spirit of our times -- lithesome like snakes and mobile like airliners and telephones. Vatican's refined tactics regarding ecumenism lies in the fact that until lately, while contriving in the course of several decades, to formally remain outside the WCC, in fact it has been one of the main inspirers and leaders of the ecumenical movement, and apparently has the keys to the infernal stratum of the WCC...

Aspiring to the role of Religious World Leader and not wishing to lose this sublime position by participating on equal terms with other denominations in the WCC (how can one possibly place oneself on an equal footing with all kinds of Protestants and other "schismatics" ?!), for a long time the Pope did not permit the Vatican to join the official structures of this organization. But in his specific actions **he has been long since outstripping and surpassing the official ecumenists.** The ancient Catholic churches have contained and endured a great deal under John Paul II.

On the 26th October 1986 in Assisi (Italy) this Pope summoned 150 representatives of diverse religions of the world for the "common prayer for peace".

«Almost all the existing religious persuasions were represented there, including even worshippers of Satan, various wild African tribes, and American Indians. The Dalai Lama of Tibet was one of the first to respond to the Pope's invitation... A startling common prayer of all these groups took place in the Christian Basilica of St. Mary of Angels in Assisi. Buddhists and leaders of wild pagan tribes appeared in their ritualistic garments. The Pope observed the various acts of his guests affectionately. With his head inclined sideways, he looked reverently at the "peace pipe" as it was being smoked by two Indian tribal leaders in honor of a great heavenly spirit... "There must be peace on earth before we acquire peace in our hearts"; -- said one of the two tribal leaders, thus expressing the idea of total opposition of his religion to Christianity. In the church of St. Gregory the Indian tribal leader from America announced that along with the traditional demon worship, which he represents, he is also a Roman Catholic!» [304]. It should be mentioned that a delegation from the Moscow Patriarchate was also present in Assisi.

Here are also some comments on this "Assisi Gathering" made by the Italian newspaper **Si Si No No.** "Never has our Lord been so outrageously offended, never have His holy places been so profaned, His Vicar so humiliated, His people so scandalized by His own ministers, as at Assisi. The superstitions of several false religions practiced at Assisi pale by comparison to the betrayal of our Lord by these ministers.

In St. Peter's church bonzes adored the Dalai Lama (for them, a reincarnation of the Buddha). In that same church a statue of Buddha was placed atop the Tabernacle on the main altar.

In St. Gregory's, American Indians prepared their peace pipe on the altar; in Santa Maria Maggiore's, Hindus, sitting around the altar, invoked the whole range of Hindu gods; in Santa Maria degli Angeli's John Paul II sat in a semi-circle of wholly identical seats amidst the heads of other religions so that there should be neither first nor last. [305]

The New World Order with its syncretism and "sweetness of compromise and sin" (Saint John Maximovitch) especially manifests itself in inter-religious gatherings. For over ten years the Vatican has been regularly organizing Babylon in various locations -- in Assisi (1986) and Rome (1987-88), Varna (1989) and Bari (1990), in Malta (1991) and Bruxelles (1992), in Milan and Chicago (1993) and now again in Assisi...

The Papists have broken with their past on all levels -- liturgical, theological, moral. "It is very late for the Church of John Paul II.. and he himself came to the same conclusion... It is late for control of his bishops. Late for control of theologians... Late, above all, for any credibility... John Paul II now has the agonizing problem of what to do?" [306]. Nevertheless, he well knows what should be done. "He wants to bring the Orthodox Churches into full union with himself and his own diseased, cancerous Church. This, he thinks, may be the only hope for his Church" [307].

At the present time Roman Catholics no longer scorn open participation in the activities of the WCC. Thus, in 1994 they have officially joined National Council of Churches in Australia. They even placed their cathedral of St. Christopher in Canberra at the disposal of the blasphemous festival to mark the formation of this organization (see the preceding Chapter). Now Papists are actively participating in the ecumenical movement everywhere. Pope John Paul II now quite openly advocates the promotion of any ecumenist undertaking, especially rapprochement with Orthodoxy, as is evident from many of his publications, particularly in his encyclical letters "Oriente Lumen" (of May 2, 1995) and "Ut unum sint" (of May 30, Bulletin ENI, 7.6.1995).

The Roman Pope who thinks of himself as the archpastor of the entire mankind, is supported in this ambitious view of himself also by "Orthodox" hierarchs-ecumenists, particularly those of Constantinople. Patriarch Athenagoras, who went down in history when on the 17th December 1965 he arbitrarily removed anathema of 1054 from the Pope of Rome (thus placing himself under the anathema), addressed the latter in the Basilica of St. Peter in Rome (26.10.1967) as the "Archbishop of the older Rome, the bearer of apostolic grace... in honor and the first rank of Christian Churches, embracing the universe..." [308]

Patriarch Athenagoras' (Spirou) successor Demetrios (Pandopoulos), when celebrating 10 years of the removal of anathema, greeted Pope John Paul VI as "the first in rank and honor in the entire Body of the Lord" who "presides according to the dictates of love and honor in the God-pleasing (? - L.P.) incense of the Pentarchy of One Holy Catholic and Apostolic Church" [309].

Bartholomeos (Archondonis), the present Patriarch of Constantinople, who has many times concelebrated with Pope John Paul II is of similar disposition. At the same time both he and his predecessors, while being hierarchs of the Orthodox Church, cannot but be aware of the falsehood of their confirmation of the Supremacy of Roman Popes "in rank and honor in the entire Body of the Lord". Moreover, only a very dubious *economia* may admit the very existence of apostolic succession in the

Latin Church, because according to the Church Canons, bishops-heretics are not only deprived of their clerical rank, but also excommunicated from the Church. Therefore they can neither preserve, nor pass on to somebody that which they do not possess: neither grace, nor apostolic succession. Apparently it is not by chance that, contrary to the rules of the Local and Ecumenical Councils, the papists deny the very possibility of a cleric, or bishop losing his rank [310].

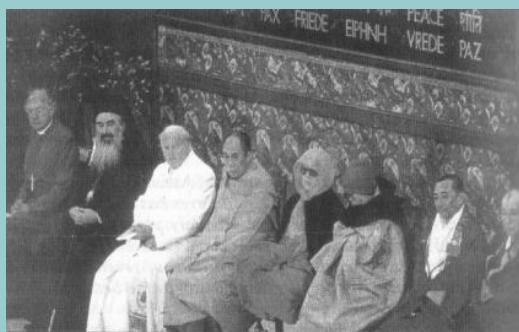
Athenagoras and his successors-heresiarchs of the Patriarchate of Constantinople tirelessly continue their work of demoralization of Orthodoxy, and of the "anti-ecclesiastical vandalism" [Metr. Anthony (Khrapovitsky)], begun by the well known mason and modernist Meletius N (Metaxakis) in the 20ies of the twentieth century [311].

That same Church of Constantinople which in the course of centuries was the luminary of Orthodoxy and the Mother-Church for Russia, and which gave many saints to the world, among them Sts. Cyril and Methodius, the enlighteners of Slavs, for more than seven decades now has been fighting Orthodoxy. Its hierarchs of today, "metropolitans without people, bishops, who have no flock to guide (i.e. without dioceses of their own)" [312] are dragging out a heretical, destructive existence. In all appearance, these false hierarchs, along with the Pope of Rome, wish to hold the destiny of the entire Church in their hands. Having found themselves "on the verge of disaster, as was the case at the pseudo-Council in Florence", they disregard "faith and the Kingdom of God for the sake of the earthly kingdom" [313] and become persecutors of the Orthodox confessors (see the Chapter dedicated to Athonite monks). Undoubtedly, today they would become also persecutors of Saint Mark of Ephesus, who over five centuries ago in no uncertain terms has expressed Orthodox attitude to Romans: "Inasmuch as you have violated this prohibition (*to change anything in the Creed - L.P.*), your bishops and clerics are no longer bishops and clerics since they are now deposed by the great and ancient Councils, and your lay people are subject to anathema and excommunication" [314].

"Orthodox" ecumenists of the Local Churches, who have sold their souls to the WCC, are operating in common with the apostates from Constantinople. Already for many years they have been in fact realizing Union with the apostate Catholicism and calling the adulterous Vatican the "**sister church**". But here is what one of the lone voices says to them: "Orthodox patriarchs, bishops, priests, and theologians: all you who actively pursue a policy of rapprochement with Rome, BEWARE. You are trying to bring the Orthodox Church into a lion's den of unbelievable malignancy. You cannot save the Catholic Church but the Catholic Church can and will contaminate and then destroy you if you open the doors of the Church any wider" [315].

In olden times in Russia an opinion that the Roman Pope was Antichrist was widespread. And F.M. Dostoevsky, a talented contemporary of Pope Pius IX created the magnificently sinister image of the "Great Inquisitor" who wished to "improve on Christ's mission" and to replace the Savior by the other, the one who will come "in his own name". It looks like this literary personage has become embodied in quite a real person...

BALAMAND AGREEMENT



Pope of Rome -- the Archpastor of the Mankind.



"Brotherly embrace" of Patriarch Demetrios Pandopoulos and Pope Paul VI of Rome.



Patriarch Bartholomeos Arhondonis and Cardinal Cassidy: brotherly communion with Roman Catholics -
- the kiss of Judas



... and blessing.

[293] As it is reported by The New York Times (of 28 June 1996 in International section), in the city of Constance (Germany) Old Catholic Bishop Joachim Fobbe ordained two women priests, both married: theologian Angela Berlis and teacher Regina Pickel-Bossau. This event has attracted great public attention, particularly in connection with the expected visit of the Roman Pope to Germany. It is well known that the Vatican receives hundreds of thousands petitions with a demand to institute "priesthood" of women. Although John Paul II has expressed a negative reaction with regard to women's ordination by Old Catholics, like his predecessors he has not made use of his right "ex cathedra" to condemn the phenomenon of the "priesthood" of women (Church News, N.Y., 1996, No. 4 (53), pp. 9-10). The circumspection of the Roman Pontiff is understandable: amongst Roman Catholics, particularly in Holland and the USA, the quite real possibility of "ordaining" women has become ripe already during the lifetime of John Paul II (Malachi Martin, "The Decline and Fall of the Roman Church", 1981). As to Old Catholics, this "evolution" of theirs is similar to the degradation of Protestants.

[294] Mgr. Marcel Lefebvre, "Ils L'ont Decouronne", p. 163.

[295] See "Sister Churches -- Five Hundred Years After Florence". Boston, 1994, p. 17.

[296] Ibid., p. 27.

[297] Ibid., p. 29.

[298] Ibid., pp 28-29. Ibid., p. 13.

[299] Ibid., p. 13.

[300] Ibid.

[301] Ibid., p. 30.

[302] See Archpriest Alexy Young, "The Rush to Embrace", New York, 1996, p. 47.

[303] "Sister Churches", pp. 33-34.

[304] Orthodoxos Typos, No. 718, Athens, 7 November, 1986, pp. 1-4.

[305] "Sister Churches", p. 16.

[306] Malachi Martin, "The Decline..." Quoted from: Archpriest Alexey Young, "The Rush...", p. 48.

[307] Archpriest Alexey Young, "The Rush...", p. 48.

[308] See: Athanasios I Delikostopoulos, "Outside the Walls: Athenagoras I, the Ecumenical Patriarch", Athens, 1988, p. 226. Quoted from: <>The Real "Triumph" of the Vatican Diplomacy in the Orthodox-Papist Dialogue "Balamand Union">. Publ. by the Holy Metropolis of Oropos and Fili, Attica, Greece, No. 14, July/Sept., 1993 (transl. from the Greek).

[309] Episkepsis, No. 139, 13.1.1976, pp. 13-15.

[310]. In connection with this, from the Catholic point of view, even the Sacraments performed by priests involved in satanic "black masses" are valid.

[311] About Meletius IV (Metaxakis) and his masonic-renovationist activity see Prof. S. Troitsky's article "Let Us Jointly Fight the Danger", JMP, No. 2, Moscow, 1950, p. 37 and pp. 46-47; Monk Gorazd, "Quo vadis, the Patriarchate of Constantinople?" Orthodox Russia, 1992, No. 2, pp. 7-11; Photius, Bishop of Triaditsa "The Fatal Step on the Way to Apostasy". To the 70th Anniversary of the "Pan-Orthodox Congress in Constantinople", Orthodox Russia, 1994, Nos. 1 and 6; Bishop Photius of Triaditsa, "The 70th Anniversary of the Pan-Orthodox Congress in Constantinople. In "The Orthodox Church Calendar", Printshop of St. Job of Pochaeve, Holy Trinity Monastery, Jordanville, N.Y., 1996, pp. 5-29.

[312] Archim. Justin (Popovich), "Epistle to the Bishops' Synod of the Serbian Orthodox Church of 7th May, 1977". Quoted from Monk Gorazd, op.cit. p. 10.

[313] Archim. Justin (Popovich). Ibid.

[314] Archim. Ambrose, "Saint Mark of Ephesus and the Florentine Union". Printing Press of St. Job of Pochaeve, Holy Trinity Monastery, Jordanville, N.Y. 1963, p. 181.

[315] Archpriest Alexey Young, "The Rush...", p. 48.



BALAMAND AGREEMENT

ECUMENISM -- A PATH TO PERDITION

THE BALAMAND AGREEMENT. A DUBIOUS "KINSHIP"

"*Latinos are not only schismatics, they are heretics as well.
Therefore we simply cannot unite with them.*"
St. Mark of Ephesus [316]

"It's a small flock that has not a black sheep" -- says a proverb. In an ecumenical "family" -- all are black sheep with the stamp of Judas Iscariot on them [317]. What can one say about Australian Archbishop Stylianos (Patriarchate of Constantinople), who **blasphemes the Holy Spirit** in his sermon maintaining that "the individual and even the whole Church has never received the gifts of the Spirit sufficiently" and that "this is precisely why the well known characteristics of the Church, being "one, holy, catholic and apostolic" remain until the day of the Parousia both gifts and postulates at the same time" ?! [318].

Archbishop Stylianos, along with the other ecumenists of the Patriarchate of Constantinople, participated in the scandalously lawless and anticanonical "Council" [319] which has condemned Patriarch Diodorus of Jerusalem for being "too Orthodox" for them. The "Robber Synod" of the Phanar made bold to prohibit two Archbishops of the Patriarchate of Jerusalem -- Timothy of Lidda and Hesychios of Capitola -- and to "cut off from the Body of the Church" layman Nicholas Sotropulos.

This famous theologian has thus commented on his "excommunication": "the Bishops of the so called Highest and Full Synod of Phanar have rendered me, Orthodox theologian and opponent of heretics, honor and glory." The main reason for his "excommunication" Sotropulos sees in his "*denunciation of frightful heresies of Archbishop Stylianos of Australia, who preaches Christ's participation in sin* (who apart from an antichrists could be capable of this? - L.P.), *who maintains that the notorious film by Kazantzakis and Scorsese "The Last Temptation", portraying our Lord as a debauchee, contains no blasphemy, who declares that Orthodoxy and Papism are in no way different and constitute one Church; that man has descended from an ape; and that Holy Scripture is a great fabrication!*.. " [320]

Orthodox ecumenists are accustomed to betrayal, it has become their second nature, and is no longer experienced as a tragedy. And it is natural: frequent meetings and friendship with heretics of various persuasions could not but result in the **clouding of mind and mutation of conscience**. It is not for nothing that Holy Scripture, all Teachers of the Church and all Ecumenical Councils instructed Orthodox Christians to shun those of a different disposition of mind and not to associate with them. Saint Anthony the Great was frank about it when saying that a "friendship and discourse with heretics harm the soul" and advised to avoid any communication with them. The great Abba taught: "When you meet a man, who for the love of argument enters into contention with you against what is true and obvious, stop arguing and keep away from him for his mind has become petrified. Because just as putrid water affects one's stomach, so the wicked discourses corrupt the mind and the heart". The Holy Apostle Paul forewarns that "*evil communications corrupt good manners*" (1 Cor. 15,33), and the 2nd Rule of the Council of Antioch instructs: "If anyone... should appear to be communing with those who have been excluded from communion, he too is to be excluded from communion." The tragedy which took place in June of 1993 in Balamand (Northern Lebanon, near Tripoli) officially known as the Seventh Plenary Session of the Joint International Commission for the Theological Dialogue Between the Roman Catholic and the Orthodox Church was being prepared in all secrecy for a long time. In Balamand the "Orthodox" have for the first time officially accepted the "branch theory" and by refusing to confess the Orthodox Church as being Holy, Catholic and Apostolic, they actually repudiated the Creed [321].

In the course of its 1000-year history the Latin Church has persistently tried to impose itself on the Orthodox world. And wherever perfidy and stratagem failed, the Vatican resorted to fire and sword. "Lacking the power of life to attract the mind, the heart, and the will of man to follow it voluntarily, the Catholic faith" according to Saint John of Kronstadt, "can entice the right-thinking people only by force and deceit" [322].

The Vatican diplomacy is very pliant, it knows how to bide its time and how to pretend to be losing and making concessions. This was also the case in Balamand: having declared Uniatism to be the method no longer effective, the Vatican has neither lost, nor sacrificed anything. On the contrary, Balamand made its dreams come true; there the Vatican managed to achieve that which the Crusaders of old and later the Papist diplomats in the Unitarian Councils in Lion (1274), Ferrara and Florence (1438-1439) failed to do.

The Orthodox Theological School of St. John Damascene at the ancient (12th century) monastery of the Mother of God of Balamand accommodated 24 representatives of the Vatican and 14 Orthodox representatives from the Patriarchates of Constantinople, Alexandria, Antioch, Moscow, and Rumania, and also from the Churches of Cyprus, Poland, Albany, and Finland, altogether -- 9 out of 15 Local Orthodox Churches [323]. Co-chairmen of this conference were Cardinal Edward Cassidy and the afore-mentioned Archbishop Stylianos of Australia. This meeting resulted in the endorsement of the document "Uniatism, Method for Union in the Past, and the Present Search for Full Communion", which has made history under the name of the "Balamand Union" [324].

The communique published in Episkepsis 325 (of 23 July, 1993) reads: "In the spirit of the ecclesiology of communion and because of the fact that the Catholic and Orthodox Churches recognize each other as Sister Churches, it was observed that, in the effort to reestablish unity, it is a question of achieving together the will of Christ for those who are His disciples and the design of God for His Church, by means of a common search for full agreement in faith, and not a question of seeking the conversion of persons from one Church to the other. This latter type of missionary activity, which has been called "Uniatism", cannot be accepted either as a method to follow, or as a model for the unity which is being sought by our Churches".

But what is the meaning of this communique translated from the "Babylonian language"? As things stand, one of the reasons for the conference in Balamand was the ever-growing and very understandable concern of Orthodox population in connection with the spread of Uniatism which followed the disintegration of the

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CONCLUDING REMARKS

Soviet Union and the Vatican's attempts to convert to Catholicism the people who have just shaken off the yoke of communism. This is why both this text and the text of the Agreement itself, making use of its language of "ministruth", aims at appeasing, or to be more precise, lulling the vigilance of Orthodox people by "censuring" Uniatism and declaring it to be an outdated method.

It is worthy of attention that the Balamand Agreement condemned any missionary activity, in other words, "it denies Orthodoxy and preaches agreement with the heterodox, which in actual fact is **super-Uniatism** [326] (*our emphasis - L.P.*) The purpose of this stratagem is to confuse the concepts of Apostolic mission and Uniatism. As it is well known, Uniatism is nothing but the Papists' method characterized by two principles: 1) all means are justified for converting people to Catholicism (economic aid, etc.); 2) converts may keep their rites and customs, provided they fully accept the Papist doctrine. In other words, Uniatism is a "fraudulent method, like sailing under an alien flag" [327].

Moreover, one should take into account the completely different understanding of unity by Catholics and the Orthodox. "For Catholics the return to unity means the return to submission to the Pope, and at this point ecumenism, proselytism, or Uniatism are only various means of achieving the same object (see the decree on ecumenism *Unitatis Redintegratio* of the Second Vatican Council, Ch. 1,4). Thus, a verbal condemnation of one or another method is not binding, and what is more, it does not prevent one from accomplishing one's task locally." [328]

The situation is altogether different with Orthodoxy. "The true Orthodox may decline missionary activity only when he ceases to be Orthodox. He perceives return to unity as a return of any person, as a conversion of any heterodox person to the true faith. By substituting an abstract search for unity for conversion, ecumenism has fulfilled (*in Balamand - L.P.*) its task: it made the Orthodox renounce Orthodoxy. There remains one question: what sort of union is espoused by the members of these Sister-Churches?!" [329].

Right at the very beginning (Paragraph 6) the Balamand document contains a historical-ecclesiological lie, which has been spread by the Latins from the Middle Ages on -- the notorious "schism of the Churches". This radically incorrect expression, imposed by the Vatican, has, unfortunately, become a rather commonly used (especially amongst lay people) definition of Rome's **falling away** in 1054 from the Ecumenical Church, which had excommunicated, i.e. anathematized Rome, because of the Latin distortion of the Creed. According to St. Mark of Ephesus this was something which no heretic has ever dared to do [330].

In the devious times that we live in every Orthodox person should have sound knowledge of the fact that **the Church, being the Body of Christ, cannot be divided**, just as Jesus Christ our Lord cannot be divided; according to the Creed it is **One**, Holy, Catholic and Apostolic [331]. Those who are incompatible with its immutable holiness can **fall away** from it, as was the case with the Arians, Monophysites, Monothelites, Iconoclasts, Latins and other heretics who fell away from the Holy Church on account of their heresies. The "trained" Orthodox theologians (as Bishop Maximus of Pittsburg has encouragingly called them) surely knew these rudiments. Having endorsed the formulation concerning "the division between the Churches" which is alien to Orthodoxy, do they indeed, assume that they have remained "faithful to the Lord's commandments", as this Paragraph 6 suggests?!

One of the main reasons, or even the basis of the Balamand Agreement became the erroneous opinion, accepted by many Orthodox schools, about the preservation of Apostolic succession by the Papists who had fallen away from the Church. Hence also the recognition of Latin sacraments. In his historical -- theological and convincingly well-founded article "Agreement between Orthodox and Catholics" containing a brief and remarkably clear analysis of the notorious "schism", Archpriest Prof. John Romanides proves the groundlessness of the Balamand Agreement [322].

This Agreement is primarily based on the change of ecclesiology which took place after the Second Vatican Council and the "Pan-Orthodox" ecumenical conferences, where a transition was made from the self-affirmation of each Church that it is the only preserve of salvation to the conviction that **both Churches are Sister Churches**. Affirmation by the "Orthodox" of such close "kinship" with the **Papists who never repented of their age-old heresies and errors**, only testifies to their disgraceful capitulation. However, ecumenists do their best in trying to convince themselves and others that "such a change of position has opened the way to the dialogue of love, truth and sincerity" (*our emphasis - L.P.*) [333]. For the Papists, on the other hand, the set expression "Sister Churches", along with the theology of "two lungs" and "dual tradition" -- is not only an expression of ecumenic kindness, but also an essentially new instrument of the ecumenical-ecclesiological policy by means of which Rome could de facto oppose the abolition of Uniatism. During the ecumenical service in Dec. 7, 1991, Pope John Paul II said: "Catholicism and Orthodoxy actually constitute two lungs of the Christian heritage of the United Europe" [334]. Cardinal Silvestrini reiterated the above: "The Church of Christ breathes with its two lungs, the Eastern and the Western", and in his speech "The Heritage of the Eastern Churches -- an essential element in the fullness of Christian Heritage" before the Synod in Rome (Dec. 1991), he advanced the arguments according to which "the existence of the Eastern rite Churches (*i.e. Uniate - L.P.*) within the Catholic Church is indispensable" [335].

When speaking of this "theology of the two lungs" we feel like quoting a graphic description of apostatic deviations of ecumenical Orthodox Churches, especially of the Moscow Patriarchate, which "during the recent decades has been undergoing a heart transplant operation, successful at last, it seems... Life has apparently returned... even consciousness and memory have remained. Missing is only the awareness that it is now an alien heart that beats in the chest. As to everything else, almost no external damages are visible; an effort is made to remove them as soon as possible... Grant us, o Lord, to die with our own heart within us!.." [336]

Formulas produced by the reduced Joint Commission for the Dialogue between the Orthodox and Roman Catholics in Vienna (Jan. 1990) and Freising (June 1990), and then in Ariccia, Rome (June 1991) are almost literally repeated in the Balamand Agreement. Such, for instance, is its Paragraph 7, which insists: "In the course of centuries various attempts were made to reestablish unity. These attempts sought to achieve this end through different courses, including conciliar ones... Unfortunately none of these efforts succeeded in reestablishing full communion between the

Church of the West and the Church of the East, and at times even **made resistance more acute.**" (our emphasis - L.P.)

How tangible in this verbal subterfuge is the school of Machiavelli, the inspirer of political insidiousness, but even more so -- of the father of every insidiousness and lies -- the devil!

Under the "conciliar means" the authors of the above text probably understand, first of all, the Council of Florence of 1439, when the Unia was signed with the aim of first absorbing and subsequently annihilating Orthodoxy. Eleven years later this Unia was anathematized by the Orthodox Council in Constantinople thanks to the efforts of Saint Mark of Ephesus, a true confessor of faith.

It is quite possible that the Vatican considers the fraudulent Unia of Brest in 1596 also as a "conciliar course". This Unia began an open persecution of Orthodoxy and was accompanied by mass killing and violence against the Orthodox population in the Polish-Lithuanian state and in South West Russia. In any event, Uniatism of the so called "Eastern Church", this brain child of Jesuits, which for 400 years has been tirelessly accomplishing its pernicious task of tearing the traditionally Orthodox populations from the faith of their fathers, although declared to be an "outdated method of unification" in the language of Babylon, in actual fact received equal rights and is even "fully included in the dialogue of love" (Balamand Agreement, Paragraphs 16, 34).

As to the Paragraphs 23, 33 feigning an expression of condolence to everyone -- Orthodox, Uniates, Catholics "who endured suffering", one should remember martyrdom and confession of faith of thousands of Orthodox people who have been shedding blood when defending the purity of Orthodox faith. Endorsing the Balamand pact, Orthodox ecumenists, obedient to the Roman curia, consign to oblivion the entire criminal history of Papism and Unia.

Having mutually recognized themselves as Sister Churches in Balamand (Paragraphs 12 and 14) the representatives of both sides declared: "**that which Christ has entrusted to His Church -- profession of apostolic faith, participation in the same sacraments, above all the one priesthood celebrating the one sacrifice of Christ, the apostolic succession of bishops -- cannot be considered the exclusive property of one of our Churches. In this context elimination of any re-baptism is obvious**" (Paragraph 13)[337].

This means that "Orthodox" ecumenists have lost faith in the soteriological and ecclesiological uniqueness of the Orthodox Church as the only Church of Christ. Having agreed with the Papists not to baptize Catholics who wish to convert to Orthodoxy, [338] in practice, after Balamand they went still further by altogether refusing to accept Catholics into Orthodoxy on the grounds that they are allegedly members of the true Church anyway. Widening the concept of the Church with each passing day, ecumenists have finally embarked on the path of "those who received baptism or the sacrifice of heretics", and therefore are subject to excommunication according to the 46th Apostolic Rule.

A true baptism as an indispensable condition for joining the Church and its distinction from the false, heretical baptism at all times was understood by Orthodoxy in the same way. Historical and local distinctions in the practice of heterodox joining the Orthodox Church are not deviations of the Church from the truth, taking into account that "one general dogmatic view permits different practice" [339], according to Holy Fathers, e.g. Cyprian of Carthage and Basil the Great. The Church's wise recourse to *acrvia* (strictness) and *economia* (condescension) depended on whether particular heterodox communities have distorted only individual points of doctrine and individual rites, or the basic maxims of faith. Besides, the measures of strictness could be determined by particularly unfavorable circumstances affecting the Church at one time or another. Thus, the Council of Moscow in 1620 and the Council of Constantinople in 1756 categorically instructed to baptize any Catholic who wished to join the Orthodox Church. Subsequently this practice was abandoned following Peter Mogila's ideas, "who had, against his own will, become the "Trojan horse" of latinization of Orthodox theology" [340], and later on -- under the influence of Peter I "the friend of all German Lutherans", who destroyed the conciliar order of the Russian Church" [341]. The subsequent practice of accepting the heterodox into the Orthodox Church through repentance, and Latins -- even without chrismation, "has no dogmatic basis". The application of this practice for two centuries in Russia "has imparted it a semblance of antiquity, but it would be wrong to call it Tradition. It is not for nothing that St. Cyprian of Carthage says: "Habit without truth is only an old error" ("Consuetudo sine veritate, vetustas erroris est") [342].

In our times, taking into account a catastrophic degradation of all the principles of Western Christianity (particularly after the Second Vatican Council) and the steady growth of ecumenical heresy, manifested, for example, in Roman Catholics being allowed to partake of Communion in the Moscow Patriarchate, the Bishops' Council of the Russian Orthodox Church Abroad found it necessary to confirm the obligatory practice of **baptizing all heretics joining the Church**, by its decree of 15/28 September, 1971 [343].

Let us keep in mind paragraphs 26, 28, and 29 of the Balamand Agreement which call on Orthodox, Catholic (or Uniate) priest "in order to avoid conflict and rivalry, to jointly organize their pastoral work, to consult one another, to unite and cooperate expressing mutual respect for the authority which the Holy Spirit has given them and also to take turns in celebrating services at the common place of worship". This thesis of the Balamand Agreement, now four years later, has surpassed all expectations: it literally "peacefully" destroys all Orthodox principles in Russia and other Slavic countries!

Paragraph 30 calls for the irreversible distortion of Church history, for the preparation in theological schools of priests unorthodox in spirit, for the rejection of "**outdated ecclesiology**": "**Both sides must pay particular attention to the education of future priests in the spirit of new ecclesiology in order that they should be informed of the apostolic succession of the other Church and the authenticity of its sacramental life... In this way, the dissipation of the prejudices will be helped, and the use of history in a polemical manner will be avoided**".

Undoubtedly, "prejudices" here refer to the definitions of Orthodox Councils regarding the hereticism, and impiety of the Papists and their denunciation by such holy hierarchs as Photius the Great, Mark of Ephesus, Gregory Palamas, as well as

the spiritual struggles of many martyrs and confessors who suffered from the Latins.

All the paragraphs of the Balamand Agreement which speak of dogmatic minimalism, syncretism, rejection of holy canons and Holy Tradition of the Orthodox Church, have become a reality which stifles the Orthodox spirit, misleads those at the cross-roads and seduces the "little ones".

Saint John of Shanghai and San-Francisco has thus characterized the signs of the end of the world: "There will be a mass falling away from faith, moreover **many bishops will betray faith** justifying themselves by pointing at the splendid state of the Church. People will be disposed to **search for compromise**. A forthright confession of faith will disappear. People will excel in justifying their fall, and tender evil will contribute to such general disposition, and people will become **accustomed to apostasy and to sweetness of compromise and sin.**" [344]

The protests of those clerics and lay people and also of very few bishops who belong to the official Churches which have taken the path of ecumenism, but who are trying to defend Orthodox positions, do not, as a rule, receive any reply, and the general apostatic orientation of bishops remains practically unchanged. Almost all bishops betrayed the faith (we speak of Orthodox bishops, since others simply have nothing to betray), except the Synod of Bishops of the Russian Orthodox Church Abroad, the old-calendarist Greek and Bulgarian bishops old-calendarists and very few Orthodox Church communities. There are only very few true Orthodox Christians left in the world [345]. Maybe foreseeing our violent times and our human weakness, Saint Mark of Ephesus, a luminary of Orthodoxy, said that Orthodox Christians should zealously adhere to the Orthodox Faith "which lacks in nothing" and to cherish it as the apple of our eye, so that "even if we die poor in all other virtues we could at least take Orthodoxy with us, if nothing else" [346].

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The Third World Congress of the Roman-Catholic Lay Apostolate in Rome (11 - 18 October, 1967). Observers enclosure in St. Peter's Cathedral during the mass celebrated by Pope Paul VI. First row second from left --Bishop Yuvenaly of Zaraisk. Both representatives of the MP-KGB were the only participants in this forum in the clerical rank. Photo from JMP, 1967, # 12.



Catholic baptism in the Church of Resurrection in Moscow (Nezhdanova St.) Feb. 1980.

[316] Archim. Ambrose. "Saint Mark of Ephesus and the Florentine Union". The Printing Press of St. Job of Pochaev, Holy Trinity Monastery, Jordanville, N.Y., 1963, p. 214.

[317] By this we mean active ideologues and leaders of ecumenism, especially the "Orthodox" ones, who are fully aware of their destructive, antichristian work.

[318] Archbishop Stylianos, Sermon: "Orthodox Liturgy" (World Council of Churches, Seventh Assembly, Canberra, Australia, 7-20 1991. Document No. WO 10.1, p. 3).

[319] See a special brochure (44pp.) of a well known theologian A.D. Delimbasis: "Rebuttal Of an Anticanonical "Verdict". Refutation of the Anticanonical "Verdict" Of the Robber "Synod" of the Fanar", Athens, 1993, with was dedicated to this "Council" of 30-31 July 1993.

[320] Orthodoxos Typos, No. 1057, 7 Jan. 1994.

[321] About the Balamand Union see: Metropolitan Demetriadis K. Christodule, "Unia: is it only an outdated method of unity?" (in Greek). In the journal The Church of Piraeus, No.32 (139), Oct. 1993, pp. 35-37. A detailed and well argued critique of the Balamand Union is contained in the series of articles by Prof. of Theology at the University of Thessalonica, Archpriest Theodore K. Zizis, publ. (March 3 - May 5, 1994) in Ecclesiastike Aletheia (Greece); this publication was unexpectedly suspended despite the note "to be continued". See also "Appeal of Athionites Concerning the Balamand Union" in Orthodox Russia, No. 1524, 1/14 December 1994, pp. 7-11; M. Verle "A Conclave in the Vatican", Orthodox Russia No. 1540, 1/14 August 1995, pp. 5, 15; a series of publications in La Lumière du Thabor, Revue internationale de théologie orthodoxe. Fraternité Orthodoxe St. Grégoire Palamas, Paris, L'Age d'Homme, Nos. 38, 41-42.

[322] Archbishop Averky (Taushev), "Sviatoi pravednyi otets Ioann Kronstadtskii i rimo-katolicheskii papizm" (St. John of Kronstadt and the Roman-Catholic Papism). In N. Voeikov's brochure "Pravda ob uniatstve" (Truth about Uniatism), Holy Trinity Monastery, Jordanville, New York, 1990, p. 6.

[323] The Churches of Jerusalem, Serbia, Bulgaria, Georgia, Greece, Czechoslovakia did not participate

in the session.

[324] The Balamand document of the Joint Theological Dialogue between the Roman Catholic and the Orthodox Church on "Unitarianism, Method of Union of the Past and the Present Search for Full Communion", Episkepsis, No. 496, Sept. 1993, pp. 26-32; we use the complete text in French: "L'Unitarianisme, méthode d'union du passé, et la recherche actuelle de la pleine communion (Document de Balamand)", publ. in Iriikon, No. 3, 1993, pp. 347-356. In the French version of this document paragraph 13 contains the sentence about the "rejection of any rebaptism", which is omitted in the English text.

[325] Episkepsis, the official newspaper of the Patriarchate of Constantinople, publ. in Chambesy.

[326] "Balamand, anti-unitarianism or renunciation of orthodoxy?" La Lumire du Thabor , No. 38, p. 103.

[327] Archdeacon Germain Ivanoff-Trinadzaty, "Vatikan i Rossija" (The Vatican and Russia), p. 19.

[328] "Balamand, anti-unitarianism...", p. 104.

[329] Ibid.

[340] Archim Ambrose, "Saint Mark of Ephesus...", p. 181.

[341] The existence of Local Churches, differing territorially in no way violates the unity of the Holy Orthodox Church. It is true, practically all Local Churches now indulge in the heresy of ecumenism, and therefore, have fallen away from holy Orthodoxy. The One Church of Christ is constituted by the Local Churches and jurisdictions which are faithfully guarding the purity of Orthodoxy.

[332] Archpriest John Romanides, Professor of Theology at the Balamand Theological School in Lebanon, former Professor of dogmatic theology of the Orthodox Theological School in Brookline (USA), the honorary Professor of theology at the University of Thessalonica, has shed a new light on the view of the "Schism" which became established under the influence of medieval propaganda and which is nothing else but the falling away of Latins from Orthodoxy. The text of his "Agreement between Orthodox and Catholics: Balamand, Lebanon" (4pp.) see in Orthodoxos Typos No. 1067, 18 March, 1994. In Russian: Orthodox Russia, No. 1514, 1/14 July, 1994, pp. 6-7.

[333] JMP, Moscow, 1991, No. 10, p. 61.

[334] See Katolike (Roman Catholic newspaper, publ. in Athens), No.2635, 7 Jan, 1992, p. 6.

[335] See Katolike, No. 2643, March 1992, p. 1; No. 2635, 7 Jan. 1992, p. 4.

[336] T. Ignatich, "Etapy spuska; razmyshlenija o postupatelnom khode tserkovnoi apostasii" (The Stages of Descent; reflections on the progression of ecclesiastical apostasy), Veche, No. 51, Munich, 1993, p. 75.

[337] Although the sentence about the rejection of re-baptism is absent in Paragraph 13 of the official text of the Balamand Agreement, in the English language this injunction naturally follows from the text of this Paragraph.

[338] Regarding this matter see: St. Athanasius of Paros "Those converting from Latins..." in the book by monk Theodorite the Athonite "Monasticism and heresy (in Greek). Athens, 1977; the well-known work of Archbishop Hilarion Troitsky a New Martyr of Russia, "There is no Christianity without the Church", 2nd ed. Brotherhood of St. Job of Pochaev in Canada, ROCA, Monastery Press, Montreal, 1986. Its English title is "The Unity of the Church and the World Conference of Christian Communities". Monastery Press, Montreal, 1975. This matter is discussed in the book by Archpriest George Metallinos "I Confess One Baptism...", Athens 1983, p. 37, 41; and in his "Unia: the Face and the Mask" in the collection Unia: Yesterday and Today, Athens, 1992, pp. 45-46 where it is pointed out that Franko-Papism was condemned by two Ecumenical Councils and also the Councils under Archbishops Photius and Gregory Palamas (both works in Greek). See also the article "The Real "Triumph" of the Vatican Diplomacy in the Orthodox-Papist Dialogue" in the tri-monthly periodical of the Holy Metropolia of Oropos and Fili. Attica, Greece, No. 14, July-Sept., 1993, pp. 5-6.

[339] Archbishop Hilarion (Troitsky), "There is no Christianity without the Church", p.12 1.

[340] Diacre Germain Ivanoff-Trinadzaty, "Sur la reception dans l'Eglise Orthodoxe. Messager du Diocese de l'Europe Occidentale de l'Eglise Orthodoxe Russe Hors-Frontieres. Genve, automne 1986, No. 95, p. 45. In the Book of Needs of Peter Mogila, according to Archbishop Hilarion (Troitsky), "there intrudes the idea, unknown to the ancient Church, about a certain validity of sacraments performed outside the Church" (Op. cit., p. 136).

[341] Archbishop Hilarion, ibid., p. 136.

[342] Diacre Germain Ivanoff-Trinadzaty, op. cit. p. 45.

[343] Orthodox Russia, 1971, No. 20, pp. 12-13.

[344] St. John of Shanghai and San-Francisco, "Beseda o strashnom sude" (Discourse on the Terrible Judgment) in the collection "Archbishop John (Maximovitch) Archpastor, Man of Prayer and Ascetic". Ed. Western American Diocese of the Russian Orthodox Church Abroad, San-Francisco, 1991, pp. 183-184.

[345] In this connection we recall our conversation with Metropolitan Vitaly, the First Hierarch of the Russian Orthodox Church Abroad. Replying to our question about the prophecy of St. Nilus the Myrr bearer that there will be very few people left before the end of the world (we know that demography is all the time increasing to a dangerous level) and that large distances will have to be overcome in order to see another person, Vladyka Metropolitan said: "This means that there will be few true Christians. After all, now we often fly, or make a phone call covering thousands of kilometers just to see, or talk to an Orthodox friend with whom we share our ideas". The life itself proves the truth of these words: this book by a Russian author is being translated in Australia and published in America. We are assured of prayers, help and advice of our good friends in Russia, France, Bulgaria, Canada, USA, and other countries.

[346] Archim. Ambrose, "Saint Mark of Ephesus P. 11.

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**CONCLUDING
REMARKS**

"What will the Church be like in the third millennium?" -- is the rhetorical question posed in a large article dedicated to Pope John Paul II [347]. Papists, naturally, associate the answer to this question with the Vatican and with its present head, who "from the very beginning of his pontificate has not stopped fighting for the cause of ecumenism, reckoning that sooner or later Christian Churches will unite, and the sooner, the better", considering present-day circumstances. John Paul II... is undoubtedly aware that he is one of those capable of **making irreversible the movement which has begun today**; and those in his immediate circle -- cardinal Ratzinger, Monsignor Lustiger, Monsignor Etchegaray... -- all share the same conviction" [348] (*our emphasis - L.P.*)

The Jesuit principle of "the end justifying the means" is sufficiently well known, but far from everybody knows how diverse are these means which have been tried for centuries by the see of Rome for achieving its end. This end, however, has always been the same -- expansion and power.

"We regard Catholicism, in no uncertain terms, as the greatest danger threatening Russia today and tomorrow..." [349] These words of an Orthodox theologian spoken in the year commemorating the Millennium of the Baptism of Russia almost ten years ago, better than anything else characterize the disastrous state of affairs not only in Russia, Ukraine and Belorussia, but in other Orthodox countries as well, the countries which have recently shaken off Communism and found themselves in extremely difficult national and political situation. Catholics and Uniats are skilled at catching simple innocent souls, as a result of developing a most vigorous activity amongst people who for decades had lived in a spiritual vacuum of atheism and Marxist-Leninist materialism, who in many cases did not receive even an elementary catechization, and who did not even know how to make a sign of the cross over themselves correctly.

The Balamand Agreement with anathematized Latins, "consigned to eternal disgrace and condemnation" as the "blasphemers of our God", who have never repented their age-old heresies and errors, "is in its essence a continuation of the Second Vatican Council" [350].

This artificial, diplomatic union concluded in defiance of dogmatic and canonic differences, is being implemented in accordance with the Papists' plan at the time which is most unfavorable for the traditionally Orthodox nations. Like in the old days, the Roman Curia, taking advantage of the unfortunate state of affairs in Russia, directs its blow at the very heart of the people -- at holy Orthodoxy. Papists predict that: "One may expect that the events will accelerate. The Vatican has a sufficient number of talented diplomats capable of finding ways for reconciliation which the Christian world has been awaiting for nine centuries" [351].

Advocating unification, the Vatican poses as a benevolent peacemaker, who desires to overcome the "age-old stagnation and retrogression" of Orthodox Christians. However, contrary to a preconceived opinion, which is widespread in the West, the true Orthodox Church has never ceased to strive for the unity which was violated by the heretics. It daily prays that those who have fallen away from it would **convert to knowledge of the truth, i.e., would become aware of their errors and heresies and repent of them, thus making the long awaited union in truth possible**. But ecumenists are in no need of the truth, they replace it by a "solidarity in prayer" [352], without even raising a question of dogmatic unanimity.

The trouble of the contemporary "official Orthodoxy" lies in the fact that its first hierarchs and representatives express complete indifference to **true faith** and thus inevitably lead their flocks to a union not only with papists, but all other heretics as well. According to Bishop Gregory (Grabbe), all official representatives of Eastern Churches, with an exception, to a certain extent, of the Church of Jerusalem "by following Constantinople, ... have already embarked on the path of betrayal of Orthodoxy and, at any rate, have in their heart made an advance decision to do so" [353].

It is no longer a secret that the Vatican has not only the ever-increasing number of converts to Uniatism and Catholicism in the traditionally Orthodox countries, but also causes alarm by the number of bishops and clergy of Local Churches who are either secret residents, or overt agents of papist influence. The Vatican fights Orthodoxy not only by its "talented diplomats", but also by employing subversive methods and means thus attaining its age-old objective.

One cannot help recalling the sinister figure of the late Metropolitan Nikodim (Rotov) of Leningrad who in his time has consecrated half of the bishops of the Moscow Patriarchate, Patriarch Alexius II among them, and who has thus left worthy successors who continue promoting his cause after his death.

Many people still remember that in the mid-70ies the faithful would drive him out of the Moscow churches shouting: "Be gone, you heretic, you Catholic!" [354]. Rumors, which circulated in Metropolitan Nikodim's lifetime about him being a secret Catholic, have recently been confirmed. This malicious ecumenist and enemy of Orthodoxy, who had celebrated liturgy in St. Peter's Basilica in Rome and offered Communion to Catholics, met his death in the arms of Pope John Paul I at the age of 49 (Sept. 5, 1978).

As reported in the Catholic press [355], Metropolitan Nikodim was a secret Catholic bishop whom Pope Paul VI had appointed to secretly look after the entire Catholic-Unitate jurisdiction of the former USSR [356]. This double agent of the KGB and the Vatican did a great deal for the propagation of papism among the Orthodox. His efforts bore fruit which are evident even today, nearly two decades after his death. He promoted not only Patriarch Alexius II, but also other most influential bishops of the MP, such as a fierce ecumenist Metropolitan Kirill (Gundyaev), a former cell-attendant of Nikodim and the present Chairman of the Department of Foreign Relations of the Moscow Patriarchate, who does not hide his pro-Catholic sympathies and tendencies; Archbishop Michael (Mudryugin); Archbishop Chrysostom (Martishkin), also a former cell-attendant and pupil of Nikodim (as he always calls himself) [357], who tirelessly propagates papism and inter-communion amongst the Orthodox in Lithuania; numerous clergy ordained and singled out by Nikodim, whole generations of his pupils and followers continue the work begun by

him, misrepresenting the righteous ways of the Lord. Consequently, one may assume that the words of John Paul II spoken at the end of 1992 with reference to the Roman Curia having two cardinals amongst the bishops in Russia are not only factual but much too modest!

Lately, particularly following the Balamand Agreement, the Vatican has been widely practicing corruption of Orthodox clergy by granting them travels, scholarships, allowances, and a chance to study in papist schools of theology. Sometimes the result of the papist education surpasses all expectations, as one can see from the example of Patriarch Bartholomeos of Constantinople, who studied at the Gregorian University in Rome.

The Vatican carries out its proselytism with the help of the refined old method of Uniats and by offering material assistance, this usual trap of all Western missionaries. Worthy of note and imitation in this connection are the measures recently employed by Patriarch Diodoros of Jerusalem, in order to stop the ravaging of his impoverished flock by ecumenical "benefactors". Patriarch Diodoros made a statement of protest against aggressive heterodox proselytism and rejected any ecumenical contacts. Regrettably the analogous disastrous situation which has lately taken hold of the Moscow Patriarchate, does not prompt its hierarchs to pass such an Orthodox resolution.

Evil may present a very "noble" appearance, but it remains evil just the same. It is frightening to hear that "**the head of the Roman Catholic Church, Pope John Paul II has become the first honorary member of the new parish of the Moscow Patriarchate in the city of Ulyanovsk**". The parish council of the Resurrection Cathedral, presently under construction, appealed to the Pope of Rome for a donation to their building project. The Pope responded by sending \$14,000 (US) to this Orthodox parish [358]... This is only one of many instances of ecumenical ideology, this triumphant religion of our century, being implanted into Orthodox parishes.

But why speak of an individual parish when the Bishops' Council of the MP itself (1994) **approved innovations unknown to the holy Church from the beginning of its existence until today**. One of them was the decision to permit common prayers with the heterodox upon the blessing of a ruling bishop [359]. Not being able to justify this anti-canonical innovation by the Rules of the Universal and Local Councils, by Patristic theology and the entire holy Tradition, the above Council of the MP resorted to a rather dubious argument -- it referred to the fact that the ecumenical prayers area well-established practice in other Local Churches. Considering a more than deplorable spiritual state of some Local Churches (those of Constantinople, Alexandria, Antioch, Finland and others) one cannot but agree with the following comparison drawn in this connection. "*This situation is similar to a hypothetical one when a new canon would be issued permitting adultery. Inasmuch, of course, as no references for its justification could be found, the authors of the canon would simply base it on a generally accepted practice of today. Such analogy is not an exaggeration. After all, is not ecumenical prayer the same as spiritual adultery, which is as much more dangerous than the physical one, as the soul is superior to the body.*" [360]

Particularly outrageous substantiation of ecumenism, both demagogic and deceitful throughout, was presented by Metropolitan Filaret (Vakhromeev) of Minsk, Exarch of Belorussia and the Chairman of the Synodal Theological Commission of the MP [361]. Just as in his report at the Council of the MP in 1988, when attempting to justify the sin and heresy of the Moscow Patriarchate and its widespread practice of "ecumenical prayer for Christian unity", this bishop who has lost any fear of God, juggled facts when he insisted that our Church has its own, long since established "ecumenical tradition" [362].

Metropolitan Filaret does not take the trouble to refer to patristic teaching on the Church unity, to St. Irenaeus of Lyon, St. Cyprian of Carthage, the Great Universal Teachers and Bishops Basil the Great and John Chrysostom. When naming Metropolitan Filaret (Drozdov) he does not specify that he has in mind an early work of his, which was written by him as a young archimandrite when he was not quite free from the influence of Western theology, and which has nothing to do with his later works [363]. When citing the names of Bishop Theophan the Recluse, St. John of Kronstadt, and St. Patriarch Tikhon, Metropolitan Filaret does not quote their original words about Western apostates, such as, for example, the words of St. John of Kronstadt: "O Lord, You are the true Lord of creation. Only think what they are plotting against Russia and against Your holy Church, those Finns, Poles and Germans who have fallen away from Your Church? Only think of their scheming! They want to do away with us, and to destroy Your Church, Your prayer houses, Your services, Your rules, resolutions of the holy Apostles and the holy Fathers of the Universal and Local Councils. What have we come to!" [364].

In his speech, intended to justify the doctrinal apostasy of the Moscow Patriarchate, Metropolitan Filaret did not go to the trouble of mentioning the important works of archpriest E. Akvilovnov; works of Blessed Metropolitan Anthony (Khrapovitsky) of Kiev, who is hated by the Moscow Patriarchate and is never mentioned by Sergianists; outstanding writings of hieromartyr Archbishop Hilarion [365] -- all these works which completely reject the idea of ecumenism as it is preached by the Moscow Patriarchate.

Those who are familiar with Church history know that the relations which started out at the beginning of the 20's between the Russian Orthodox Church and the Protestants, in particular with the Anglican Church, have nothing in common with the present pernicious ecumenism of the "Orthodox" apostates. Bishop Gregory writes: "When Western Protestants-ecumenists first turned to Orthodox theologians, the latter regarded these steps with a well-disposed attention. They thought of this Protestant move as an attractive and interesting development which demonstrated dissatisfaction of Protestants with their own ecclesiology, acknowledgment of their own dogmatic crisis, and their quest for truth" [366].

The World Conference of Christian Communities was planned to take place in America. The Commission for the organization of this Conference began its work before the First World War. When its Secretary Robert Gardiner began his correspondence with Orthodox theologians he received some very Orthodox and very remarkable explanations regarding Church unity. In the course of 1915-16 the journal *Vera i Razum* (Faith and Reason) published Robert Gardiner's correspondence with "the most enlightened hierarch of the Russian Church, Archbishop Anthony" (Khrapovitsky, who subsequently became Metropolitan of Kiev

-L. P.). Hieromartyr Hilarion (Troitsky) wrote to Gardiner that this correspondence "appears to be... the most significant phenomenon in Russian theology during the last two years" [367].

But from the 1920's onwards, the Russian Orthodox Church Abroad, headed by Metropolitan Anthony (Khrapovitsky), began treating ecumenism with great caution, and was able to prophetically discern this movement's disposition to spiritual minimalism and compromise. In 1938 the Second Pan-Diaspora Council of the Russian Orthodox Church Abroad defined the basic features of ecumenism characterizing its present anti-Christian essence [368]. Subsequently this made it easier for our Church to keep away from and to have nothing to do with this movement, and, finally, in 1983 to **anathematize ecumenism as the heresy of heresies**, thereby accomplishing an act of universal significance.

Regarding the 1920's activities of the Patriarchate of Constantinople and those of the Yevlogians led by archpriest Sergei Bulgakov, who half a century ago had voiced his opinion in favor of eucharistic communion with Anglicans and had even compiled an ecumenical prayer; and Metropolitan Platon (Rozhdestvensky) who had fallen away from the Russian Orthodox Church Abroad -- they all are well characterized by the Epistle of the Bishops' Council of the Russian Orthodox Church Abroad to its North American flock (1927): "Leave Metropolitan Platon and his obedient bishops and clergy. They themselves are perishing and are dragging you down with them to eternal perdition" [369].

A well known ecumenist, archpriest Vitaly Borovoy, putting into practice the conciliar resolution of the Moscow Patriarchate was much more precise and laconic than Metropolitan Filaret. Priest Timofei Selsky writes that in the spring of 1995 at the Moscow Colloquium marking 30 years since the Second Vatican Council V. Borovoy put forward a formula as vivid as a poisonous mushroom, which will, probably, grace new textbooks of ecumenical theology: "**we are true to ecumenism, because we are true to Christ**" [370]. It is noteworthy that even the liberal Pensée Russe referred to Borovoy's report as sensational.

Should one, therefore, be surprised when Archbishop Lev (Tserpitsky) of Novgorod welcomes the heterodox with generous "eucharistic hospitality, offering them Communion of Christ's Blood and Body during a solemn Liturgy **on the feast day of Dormition of the Mother of God** in the ancient Russian Orthodox Cathedral of St. Sophia" [371]. This information was included in the report about the Colloquium (27 Aug. - 2 Sept., 1995) which was organized by the Association of European Colloquia on Culture, and took place in Novgorod and St. Petersburg. It attracted more than 200 participants from 15 European countries who "jointly reflected on... the means of building an open and brotherly Europe which again has discovered its Christian roots and is now breathing with its "two lungs", the **Christian traditions of the West and East.**" [372]

Archbishop Feodosy (Protsyuk) of Omsk has not only received legates from the Vatican and openly concelebrated with them, even the Divine Liturgy, but presented well-known Verenfried with an "episcopal cross...", thus becoming an inseparable friend" [373] of the wealthy Catholic sponsor.

The practice of offering Communion to the heterodox (see the Chapter on the Profanation of Holy Mysteries) is reaching epidemic proportion in the MP. This may be illustrated by the state of affairs in the Kaliningrad vicariate of the MP which is one of the ecumenical establishments and is ruled by Bishop Panteleimon (Kutov), a subordinate of Metropolitan Kirill (Gundyaev). In connection with the building project (still only a project, although some donations have already been collected a long time ago) for a Cathedral in the former Koenigsberg (now Kaliningrad), local parishioners hope that "this will be an Orthodox church not only by its name. Unfortunately, Bishop Panteleimon's ecumenical views leave little hope that in the new Cathedral things will be any different from what they are now in the patriarchal churches of the Kaliningrad area, **where Orthodox people are offered Communion from one chalice with heretics.** Bishop Panteleimon himself felt no embarrassment when he declared that "Catholics ...partook of Communion in our churches, and the priests offered prayers for them" [374].

Ecumenical epidemic has spread to even the remotest areas. In accordance with the Balamand Agreement, the same church buildings are now being regularly used by representatives of different denominations (particularly in the Baltic States). In the village (!) Yegla of Borovichi region of the Novgorod district they are building a church which **right at the start** will be intended for ecumenical services. It will have **three altars: Catholic, Protestant and "Orthodox".** The number of such ecumenical prayer houses in Russia is growing.

The Aid to the Church in Need -- is the name of the Vatican organization which has undertaken to "save" the Russian Orthodox Church from its difficult lot. "Need" is understood in a candidly materialistic sense: shortage of money (dollars in particular) for the restoration and building of churches and for buying cars (preferably of Western make), also to supplement the allegedly insufficient incomes of clergy. Corrupt clergy of the MP who do not place their trust in the Lord and who have completely forgotten the fact that the Savior Himself, along with His disciples -- the poor fishermen, possessed nothing, complain about their "poverty" and stretch out their hand to their wealthy "sister", having no aversion to her silver pieces. Only Jesuit minds could devise the Vatican's plan to bribe Orthodox priests. Unprecedented in its cynicism, this bribe takes the form of a yearly subsidy of \$1,000 USA (to every clergymen of the Moscow Patriarchate)! Taking advantage of money-loving ecumenists-Sergianists, who are accustomed to compromises, papists are literally taking over Russia.

With the help and connivance of bishops of the MP a real spiritual enslavement is now taking place in Russia. According to an "Orthodox" legate of the MP in Rome [375], Russia has become the "land of mission", or an "ideological colony" to be more precise. The terrible blame for the ravaging of Christ's flock lies, first of all, on the hierarchs-apostates of the MP, especially on its First Hierarch -- Alexius II.

An impressive picture of the Vatican's penetration into Russia in our own time and for all to see is presented in the "Appeal" to Patriarch Alexius II, written at the end of 1995 and signed by several Moscow priests [376].

Taking advantage of the freedom of action, possible only in the "territory of mission", which they have declared Russia to be, the Latins and the other heretics-apostates, open educational, welfare and missionary centers, parishes and entire dioceses

throughout the former Russian Empire, even in the places which never had any Catholic population. For this purpose they use huge sums of money which are allocated to them by the Vatican and the other interested organizations.

From time to time the Moscow Patriarchate complains about the insufficiently protectionist Russian legislation dealing with Church matters and about the other parts of the "price that have to be paid for democracy". The authors of the "Appeal", however, speak of different matters. They cite numerous instances of direct **assistance** which the Moscow Patriarchate renders to **Latin propaganda**. They list ecumenical, or purely Catholic radio stations (**Sophia**, **Blagovest** /Glad Tidings/, and periodicals (**Simvol**, **Istina i Zhizn'**, **Novaia Evropa**, **Russkaia Mysl'**, /Symbol, Truth and Life, New Europe, **Pensée Russe**, etc.) in which, along with Catholics tirelessly work as active contributors and sometimes even managers, such well-known members of the Moscow Patriarchate as archpriest Ioann Sviridov (contributor of the Department of Religious Education and Catechization of the MP), hegumen Innokenty Pavlov (Secretary of the Russian Biblical Society), priest A. Borisov (President of the same Society), Hegumen Ignaty (Krekshin) -- Secretary of the Synodal Commission for the Canonization of Saints of the ROC, hegumen Ioann Economtsev (Rector of the Orthodox University of St. John the Theologian), V. Nikitin (the Chief Editor of the official journal of the Department of Religious Education and Catechization **Put' Pravoslavii** /Orthodox Way/, "priests journalists" G. Chistyakov and V. Lapshin, priest G. Ziatlitsev (employee in the Department of Foreign Church Relations of the MP), who was appointed by his superior Metropolitan Kirill (Gundyaev) to the commission of the Catholic Church (!) for the canonization of one of their saints. The authors of the "Appeal" voice their indignation: "Such a scandalous fact -- i.e. participation in a heterodox enterprise of a canonical character -- has not been heard of since Latins fell away from the Church of Christ in 1054".

The persons mentioned above and many who remain unmentioned constantly address people through all mass media on behalf of the Orthodox Church, but speak in defense of the false teaching of Catholics, mock at patristic theology, and preach the imaginary identity of Orthodoxy with Papism. (At this point one feels compelled to recall the pronouncement made by Metropolitan Nikodim /Rotov/: "How senseless and unworthy of a Christian are fanatical arguments about faith!") [377].

The Moscow priests write to Alexius II: "One is left with the impression that the Vatican is attempting to create within the Church a layer of clergy loyal to the Catholic doctrine who serve the cause of union" (or who implement the **Union, already concluded in Balamand** -- we should add).

We do not doubt the sincerity of apprehensions expressed by them, but the "devoted subjects" of the Patriarch (as the authors of the "Appeal" refer to themselves) must have known that one year before their "Appeal", i.e. in Nov. 1994, Alexius II himself, in his report to the Bishops' Council of the Moscow Patriarchate spoke favorably and at much greater length of the activity of the abovementioned organizations, radio programs, periodicals and their contributors, which were so strongly censured in the "Appeal", and referred with gratitude to the large amount of dollars, which the Patriarchate received from Catholics and Protestants [378]. And the Bishops' Council in full strength (not just some "layer of clergy") was completely unanimous with him. The editors of **Pensée Russe** must have felt quite amused when they published the "Appeal" in which **Pensée Russe** is severely criticized as both Catholic and a merely Russian-language (rather than Russian) newspaper.

It should be noted that approximately at the same time Alexius II received other pleas in addition to this letter of appeal which implored him to defend the Church against Latins. The monks of the Valaam monastery have requested him to resist ecumenism, and the Union of Orthodox Brotherhoods requested him to act against Neo-Renovationism. The Patriarch remained silent, as usual, or employed some diverting "maneuvers". However, both groups began spreading some reassuring rumors about the Patriarchate having reformed, or beginning to reform, or wanting to begin! Who knows, may be someone will read these appeals and think that the Moscow Patriarchate along with its "Patriarch" is deep-down Orthodox, but that a certain "layer of clergy" is spoiling it all.

But how, then, can one explain the war against Orthodoxy waged by the editorial office of the Catholic "Christian Ecclesiastical and Social Channel", radio **Sophia** broadcasting from the Moscow University 17 hours a day to about 20 million people? In 1996 this channel received \$750,000 more from the above mentioned Catholic organization (**Aid to the Church in Need, Inc.**) This radio station is enjoying the support of many bishops of the MP, it has received the **blessing of Patriarch Alexius II who himself took part in some of that radio's programs during Great Lent** [379]. The most active contributors to the work of this radio channel are mockers and blasphemers who officially call themselves "Orthodox priests", mentioned above. Here are some of their statements made on radio Sophia.

- **Priest Vladimir Lapshin:** "As to the feast day commemorating the Entry of the Most Holy Theotokos into the Temple, we shall be honest: most likely such an event did not and could not really have taken place..." (Radio **Sophia**, 8.1.96)

"You remember... during the period of stagnation we were not allowed to criticize the Communist Party of the Soviet Union, to criticize the Politbureau, to criticize our country, and now... we are not allowed to criticize the Church". (Radio Sophia, 17.12.95).

"As to Catholics, I will be honest, for me Catholics are just as Orthodox as those who call themselves Orthodox, i.e. I do not even want to separate them. Not a single Universal Council (!) has condemned Catholics of any heresy..." (Radio Sophia, 29.10.95)

- **Hegumen Innokenty (Pavlov):** "As to "slang", well, the Church Slavonic language is the Church slang! Understand?.. I speak of this as a philologist". (Radio Sophia, 8.1.96)[380].

- **Priest Georgy Chistyakov** (from his reply concerning the Orthodox faith): "I, for instance, do not know whether it is the most correct one, or not. Honestly, I do not know!" (Radio Sophia).

When replying to the question "what attitude of Orthodox Christians should be towards Moshiah whom the contemporary Judaists are expecting?", Chistyakov said: "But you, surely, know that Moshiah is Christ. This is how you should think of

him!" (Radio Sophia, 19.10.95).

"The struggle for the purity of Orthodoxy resembles the struggle for the purity of Communist ideology". (Radio Sophia, 21.09.95).

"About St. Nicholas - we know from his life, alas, only one fact: that he "secretly passed on three little parcels of gold". "**St. Nicholas' presence at the First Universal Council -- is a legend**" (Radio Sophia, 7, 9.11.95). (*In other words, Holy Tradition, in Chistyakov's opinion, tells fables - L.P.*)

"The greatest service of St. Joseph of Volotsk, which led him to sainthood, is that this monk, being very thrifty person by nature, had made his monastery a model farm, surrounded himself by people who were also thrifty like him, stored grain and other produce in the monastery's granaries, and when famine began in Russia, where do you think humanitarian aid came from? Not from abroad, but from the Joseph of Volotsk monastery... As to the controversies in which he was involved (*i.e. St. Joseph's famous struggle against the Judaizing heretics - L.P.*), they were of important for his time, but now all this is a matter for Church historians to deal with, not for us..." (Radio **Sophia**, 31.10.95).

"St. Mark of Ephesus regarded the customs and traditions of the Byzantine Church as dogmas and therefore objected only to customs associated with the Roman ritual, not to any particular Catholic doctrine (sic!)... Rejection of those forms of Christian unity which were suggested at the Florentine Council (*i. e. the Unia - L. P.*) led St. Mark also to reject Western spirituality as such, and any idea about Christian unity. However, we venerate St. Mark as a saint not for his theology, but for the purity of his life as a good shepherd of his flock in Ephesus" (**Pensée Russe**, No. 4106).

"Bishop Mark of Ephesus would solve the questions of faith by means involving purely classical discussion techniques... We must say that saints are no gods... In the faith of Latins Mark of Ephesus saw primarily a threat to the status quo and opposed contacts with the West for one reason only: to preserve everything the way it was in his childhood, his youth, while it was clear to one and all that the Empire has come to an end. The Empire was receding into the past, into non-existence. And living in such tragic conditions, **he simply could not help being a conservative.**" (Radio **Sophia**)

In the "Appeal" of the Moscow priests addressed to Alexius II in connection with this tendentiously false interpretation of Chistyakov, we read: "... G. Chistyakov was trying to prove to his listeners that the deed of Great Confessor of Orthodoxy, St. Mark of Ephesus, who defended the purity and truth of Orthodox teaching against Latins at the Council of Florence, may be explained as solely ... a struggle for the perishing Byzantine Empire which was in a state of ruin. It is generally known that exactly the opposite was true: the government of the Empire insisted on the Unia precisely because it hoped to receive Western help against the Turks. Thus, in G. Chistyakov's opinion the dogmatic differences between the Latin faith and Orthodoxy are of no significance, inasmuch as they were engendered by historical conditions of previous epochs (which **greatly resembles the explanations of Marxist historians who account for the spiritual deeds of many Orthodox ascetics by changes in social formations and class contradictions of the era.**)" [381]

- **A Listener's question:** Fr. Georgy, in one of your broadcasts you literally said that many fathers of Philokalia have made statements which are rather dubious from the point of view of theology..."

- **Priest Georgy Chistyakov's reply:** "Basically the Egyptian monks, whose writings constitute Philokalia, guide man to a life outside society... and such an... ascetic idea is not quite, I repeat, **is not quite Orthodox!** Well, what can you do! The authors of these texts were holy people and great ascetics, but, as you know, there is no man alive who has not sinned. We are all people and we all have a right to make mistakes. Even saints erred. God alone does not err!" (Radio **Sophia**, 23.01.96).

"The mystery of iniquity" is no longer a mystery! Blasphemers of the Moscow Patriarchate are ready to do a great deal to please their powerful "sister" and their ecumenical "brothers". We would fill many pages to merely list, let alone describe, all the instances of impudent lies and mockery of holy Orthodoxy and of the venerated saints, the number of ecumenical prayers performed all over the world, and, following the Balamand Agreement, ecumenical services as well, which represent a triumph of an unimpeded Papist propaganda!

Alongside the systematic defamation and rejection of the historic authenticity of Orthodox saints, particularly of ascetics and confessors who struggled for the purity of the Orthodox Church, we see not only the spreading of the cult of certain exalted Latin individuals and pseudo-saints, but also preparations being made in the bosom of the Moscow Patriarchate for an official canonization of Catholic "saints", among whom there are sworn enemies of Orthodoxy. Thus, in 1997, Moscow Patriarchate is planning a festive church ceremony of glorification of one of the most popular Latin "saints" -- Bishop Adalbert Voichek. In 1995, during his meeting with a Catholic Archbishop Tadeusz Kondrushevich, who is operating in the European part of Russia, Alexius II made a promise to "complete the process of canonization" by 1997 [382]. In 1997 the Vatican will widely celebrate 1000 years after Adalbert's death. His veneration has been cultivated by papists for centuries, particularly in Slavic countries. "Even a cursory scrutiny of the life and work of Bishop Adalbert may easily convince one that he was one of those representatives of the Latin Church whose actions became the reason for the tragic falling away of Western Christians from the Church. Adalbert Voichek was a worthy and like-minded follower of that section of the Latin-German clergy which fiercely attacked Sts. Cyril and Methodius and with all the power at their disposal tried to destroy the results of the God-pleasing activity of these missionaries in Slavic lands" [383].

Today's missionaries-papists together with their "Orthodox" collaborators are increasingly spreading Latin faith in Eastern Europe and Baltic states. Thus, in Kaliningrad (Koenigsberg) there is an active "Catholic Community of St. Adalbert" which publishes the **Catholic Messenger** in Russian language. One of its articles reports that recently in the Cathedral of Kaliningrad "the faithful of several Christian denominations... were praying for peace... Prayers were conducted by: Bishop Panteleimon of the Baltic region (MP), Abbot Arnold of the Teutonic Order (the same Order which at the time of St. Alexander Nevsky was with unusual cruelty wiping out Orthodoxy in the North-West of Russia), "a Protestant pastor and other clergy" 384. It appears that such ecumenical measures are preparing the ground for the blasphemous canonization of heretics and persecutors of Orthodoxy by the

Orthodox Church. It should be added that "Orthodox" ecumenists can accomplish the glorification of Latin pseudo-saints with "utmost simplicity: by automatically entering their names in the Orthodox Church calendar" [385].

Bishop Ignaty (Bryanchaninov), a profound expert in patristic tradition, gave a clear characteristic of Latin pseudo-sainthood [386], amongst the representatives of which he named such "ascetics" as Francis of Assisi, Thomas a Kempis, Ignatius Loyola, whom he considered to be in spiritual delusion. To this list of names may also be added Josafat Kuntsevich, the violent promoter of Roman Unia in Western Russia, and, of course, Adalbert Voichek, a persecutor of Orthodox Slavs. The forthcoming canonization of Latin "saints" by the Moscow Patriarchate will be one more step in its advance towards apostasy.

Papism, this traditional enemy of Orthodoxy, is at present triumphantly occupying Russia, and without having declared war is taking possession of Orthodox souls. Its brash and deceitful preachers together with heretics of all persuasions, under the guise of benefaction and "re-evangelization" annihilate the true faith of the people poisoning their already tormented souls. These enemies of Orthodoxy make their presence felt everywhere -- in Moscow and St. Petersburg, in the Volga region, in Novosibirsk, in the Altai region, in Omsk, Vladivostok, Tyumen, Magadan and Krasnoyarsk, not to speak of Ukraine, especially the Western Ukraine, where they feel completely at home. As we said before, Papists offer "assistance" also to Orthodox Theological schools by supplying them with teachers, and giving their students, i.e. future priests, a chance to study abroad.

Thanks to their "assistance" the Church in Russia has been plunged in such a state of distress that only a miracle could save it!

It is impossible not to feel deep anguish when reading reports in the Catholic press, triumphant in the accomplishment of its mission to "re-evangelize" Russian people. One may think that they are dealing with some savages, and not with the people who have been the guardians of Orthodoxy for one thousand years despite all sorts of historical misfortunes and possibly, even because of them.

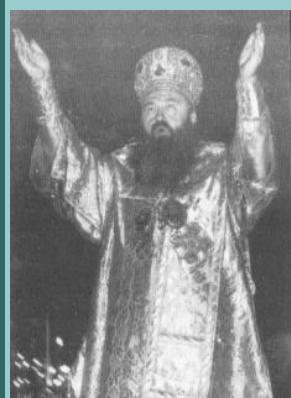
Thus, the Bolshevik terror and the subsequent persecutions, unprecedented in the history of Christianity, have given Russia hundreds of thousands of martyrs and confessors. Having the appearance of a slave, mutilated by its fierce haters Lenins, Stalins and other legions of evil men, Russia, which began its existence when it met Christ and which has never forgotten "the love of its youth", shone with glory before the Lord following its fall as an Empire on the threshold of Apocalypse for its steadfast confession of faith and its martyrdom. But what if the Third Rome is primarily a spiritual phenomenon? Then one could assume that it was, **namely, in the image of a slave that Russia has become the Third Orthodox Rome, the subject of elder Filofei's prophecy...** Both the first Orthodox Rome, and the second formerly Orthodox Constantinople, "fell" and their swift fall (particularly today) has essentially become the **falling away** from Orthodoxy. Applying only historical, political, or other only too human rational yardsticks, the West is incapable of discerning the true metaphysical greatness of Russia, just as it is unable to understand that in a spiritual sense "**there will be no fourth Rome**"!

Holy Russia has never died and it never will die. Holy Russia is not a myth, or a forgotten past, it is a living reality. Despite the unequal forces, it always overcomes the apocalyptic serpent. "*God is not the God of the dead, but of the living*" (Mt. 22,32). Thus, the righteous ones, who have accepted martyrdom for Christ, and the Tsar-Martyr, all intercede in Heaven for their earthly homeland.

We believe that those Russians who find themselves entangled in the net of apostates, will recover their sight and turn away from spiritual adultery into which they are drawn by all kinds of missionaries, preachers, "benefactors", and seducers waging the cruellest war against the holy Orthodoxy.

"O God, settle my quarrel with this haughty nation!" -- prayed Alexander Nevsky, the holy protector of Russian land [387]. And the Lord Himself settled the centuries old quarrel between the Western enemy and Orthodox people granting the holy Prince Alexander miraculous manifestations of His grace. His famous victories have for a long time protected Russia against the encroachment of Latins, and demonstrated to them the resoluteness of the people -- even though enfeebled and subjugated -- to stand to the death for their holy Orthodox faith.

MURDERERS IN GOD'S NAME



Metropolitan Nikodim (Rotov)



Pope of Rome -- an honorary citizen of Russia



... endorsed by the Patriarch of All Russia.



"Sister Churches" united in prayer.



"Brotherly Communion" (Metropolitans Philaret Vakhromeev and Vladimir Kotlyarov).



"Breathing with two lungs..."



Ecumenical prayer which has gathered the Orthodox, Catholics, Monophysites and all kinds of Protestants in one of the Moscow churches is led by Archpriest Vitaly Borovoy.



A former employee of British Military Intelligence, Canon Bruce Carpenter, conducts a special supplication service jointly with hieromonk Oleg, the Rector of St. Sergius church in the village of Tashchchev Pogost near Rostov.



The head of the Renovationist movement A. Vvedensky and his present-day followers: A. Borisov, G. Chistyakov, G. Kochetkov, I. Pavlov (MP). Reproduction of p. 4 of the cover of the collection "Contemporary Renovationism - Protestantism of the "eastern rite". Moscow, "Odigitriya", 1996.

[347] Jean-Paul Pigasse, "Le grand dessein de Jean-Paul II", *Enjeux du monde*, Paris, No. 10, Octobre 1993, p. 25.

[348] Ibid.

[349] Archeacon Germain Ivanoff-Trinadtzaty. "The Vatican and Russia", p. 64.

[350] Prof. Archpriest Ioann S. Romanidis, "Soglashenie mezhdu pravoslavnymi i katolikami" (Agreement between the Orthodox and Catholics), *Orthodox Russia*, Jordanville, N.Y., 1994, No. 1514, p. 7.

[351] Jean-Paul Pigasse, "Le grand dessein p. 25.

[352] In his "Epistle" to the Pope of Rome Patriarch Bartholomeos writes: "We assure you of our profound solidarity in prayer and of support which you have from me personally and from our Holy Synod". *Pense Russe*, 22 Jan. 1993.

[353] Bishop Gregory (Grabbe), "Ecumenism and Antichrist", Report to the Bishops' Council of 1981, from his book: "The Church and its Teaching in Life". Published by Holy Trinity Monastery, Printing Press of St. Job of Pochaev in Jordanville, 1992, v. 3, p. 121.

354. This voice of the people, alas, is now unthinkable in Russia due to spiritual damage emanating from the Moscow Patriarchate and advertised by the mass media which praise and propagate ecumenism and other kinds of moral and spiritual disintegration amongst the people who have just recently become free of the Communist yoke. The faithful and the casual worshippers (and they are in the majority) of the Moscow Patriarchate are already accustomed to watch silently and indifferently, the "Orthodox" bishops embracing on the ambo in the kiss of love with Latins, Anglicans, Protestants and other heretic, including "priestesses" and "women-bishops"

[355] See the Catholic journal *The Tablet* (Mar. 20, 1993); P. Kehler's book "Passion et Resurrection: L'Eglise Grecque-Catholique en Ukraine Soviétique, 1939-1989". Quoted from: *La Lumière du Thabor Revue Internationale de Théologie Orthodoxe. Fraternité Orthodoxe Saint Grégoire Palamas*, Paris, No. 38, p. 127.

[356] Ibid.

[357] Archpriest Lev Lebedev, "Why I Joined the Russian Orthodox Church Abroad?", Montreal, publ. by The Brotherhood of St. Job of Pochaev, the diocese of Montreal and Canada of the Russian Orthodox Church Abroad, Montreal, 1991, pp. 26-27.

[358] See Ecumenism, No. 117, 1995. Quoted from Russkii Pastyr, San-Francisco, 1995, No. 21, p. 87.

[359] The Bishops' Council of the Russian Orthodox Church of Nov. 29 - Dec. 2, 1994. Documents, Reports. Publ. by MP, 1995, p. 191.

[360] See: Priest Timofei Selsky, "To abide in the Universal Church!", Orthodox Russia, No. 1547, 15/28 Nov., 1995, pp. 5-6.

[361] His report "Ob otnoshenii Russkoi Pravoslavnoi Tserkvi k mezhhristianskomu sotrudnichestvu v poiskakh edinstva" (Concerning the Attitude of Russian Orthodox Church to Inter-Christian Cooperation in Search of Unity) see in the Collection of Documents and Reports of the Bishops Council of the MP of 1994, pp. 92-100.

[362] Ibid., p. 93.

[363] Comp.: Bishop Gregory (Grabbe), "Russkaia Tserkov pered litsom gospodstviushchago zla" (The Russian Church Face to Face with Prevailing Evil), Printing Press of St. Job of Pochaev, Holy Trinity Monastery, Jordanville, N.Y., 1991, p. 136.

[364] Archpriest John of Kronstadt, "Zhivoi kolos. Vypiski iz dnevnika za 1907-1908 gg." (The Living Plant. Excerpts from the Diary from 1907-1908), SPb., 1909, p. 28.

[365] Vladimir Troitsky (secular name of the future New Hieromartyr Archbishop Hilarion), "Essays on the history of dogma of the Church"; later: Archimandrite Hilarion, "The Unity of the Church and the World Conference of Christian Communities". This book, first published in 1917 in one of the last issues of Bogoslovskii Vestnik (Theological Messenger), official publication of the Moscow Theological Academy, was subsequently reprinted twice. The second edition, entitled "Khristianstva net bez Tserkvi" (There is no Christianity without the Church) was published by the Brotherhood of St. Job of Pochaev in Canada (ROCA), Montreal, 1986.

[366] Bishop Gregory (Grabbe), "The Russian Church Face to Face with Prevailing Evil", p. 124.

[367] Archbishop Hilarion (Troitsky), "Khristianstva net bez Tserkvi" (Christianity or the Church), p. 74.

[368] See "The Acts of the Second Pan-Diaspora Council of the Russian Orthodox Church Abroad" with the participation of clergy and lay persons, which took place 1/14 - 11/24 August 1938 in Sremsky Karlovtsy in Yugoslavia, 1939.

[369] Archbishop Nikon (Rklitsky), "Life of Blessed Anthony, Metropolitan of Kiev and Galicia", publ. by the North-American and Canadian Diocese (ROCA), 1961, v.VII, p. 406.

[370] Priest Timofei Selsky, "To abide in..." p. 6.

[371] Josef Vandrisse, "Novgorod-Saint Petersburg: un colloque multicolor", Famille Chrtienne, No. 923 du 21 septembre 1995, p. 52.

[372] Newspaper Sophia of the Novgorod diocese, No. 15, 1995, p. 2.

[373] Bulletin Aide a l'Eglise en Detresse, No. 7 - Oktobre 1994, p.4.

[374] Vedomosti Pravoslavnoi zhizni (News of Church Life), No. 2/12, 1996. Quoted from Orthodox Russia, No. 1553, 15/28 Feb. 1996, p. 12.

[375] Archpriest Ioann Sviridov, "Na putiakh sblizheniya i primireniia" (On the Paths of Rapprochement and Reconciliation) -- Pensee Russe , Paris, No. 4064, 1995, p. 16.

[376] Archpriest Arkady Shatov, archpriest Alexander Shargunov, archpriest Valentin Asmus, hieromonk Kirill Sakharov, and others, "Appeal to His Holiness the Most Holy Patriarch of Moscow and All Russia, Alexius II", Pensee Russe, No. 4106, 21-27 December 1995, p. 9.

[377] JMP, 1968, No. 3, p. 53.

[378] See "The Report of Patriarch Alexius II of Moscow and All Russia" in the Collection Bishops' Council..., p. 60; on p. 58 the "Patriarch" speaks of "good partner-like relations of the Church with other churches..." ("spiritual language!"), see also pp. 59-66.

[379] The Mirror, No. 3, April 96. Quoted from Orthodox Russia, No. 1558 (No. 9), p. 16.

[380] May the reader forgive us for quoting this non-literary expression of hegumen Innokenty (Pavlov), but from our personal experience we know that the quoted rudeness is nothing in comparison with the everyday lexical unscrupulousness of this "cleric".

[381] Archpriest Arkady Shatov, archpriest Alexander Shargunov, archpriest Valentin Asmus, hieromonk Kirill (Sakharov), and others. Appeal..., Pensee Russe, No. 4106, p. 9. (Comp. the unintentional similarity of our thought with this remark in the Appeal with regard to the Soviet logic of G. Chistyakov about which we wrote in the Chapter "The Language of Babylon" while still unfamiliar the text of the Appeal).

[382] See: Vertograd-Inform, Moscow, 1995, Nos. 6-7.

[383] Valaamets, "Perilous Oblivion. On the Question of Bishop Adalbert's (Voichek) Glorification", Orthodox Russia, No. 1547, 15/28 Nov. 1995, p. 14.

[384] Catholic Messenger of Kaliningrad, No. 6/12. Quoted from Valaamets, "Perilous Oblivion", p. 14.

[385] "Perilous Oblivion", p. 15.

[386] Bishop Ignaty (Bryanchaninov), Works, v. 1, "Ascetic experiences. On Delusion", Printing Press of St. Job of Pochaev, Jordanville, 1957, pp. 129-152. Bishop Ignaty writes about "shiploads of books being transported to Russia". And in his "Letters to lay people" (Works, v. IV, SPb., 1886, pp.485-486) he writes: "Blasphemer will not be saved!.. Devote yourself to reading-the New Testament and the Holy Fathers of the Church (and by no means about Teresa, Francis and other western madmen, whom their heretical church passes as saints!)".

[387] M. Khitrov, "Holy Great-Prince Alexander Yaroslavich Nevsky. Moscow, 1893, p. 76. The reprint edition commemorating the Millennium of the Baptism of Russia, Monastery Press, 8011 Champagne ave., Montreal, Canada, 1986.

MURDERERS IN GOD'S NAME

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CONCLUDING

REMARKS

Many centuries ago the Vatican became aware that the Orthodox Slavic nations stood in its way of achieving supremacy over world Christianity. This entailed not only the most insidious Jesuit intrigues of Papists but also an overt policy of annihilation of Orthodox Slavs.

Despite an active expansion of Papism and Uniatism and the events of not just the 15th to 17th centuries but also of actual life in the 20th century in Catholic Poland, Slovenia, Slovakia, in the longsuffering lands of Serbia, Ukraine, Belorussia and Lithuania, ecumenist liars officially maintain the opposite. In the text of the Balamand Agreement (paragraph 14) we read: "According to the words of Pope John Paul II, the ecumenical endeavor of the Sister Churches of East and West, grounded in dialogue and prayer, is the search for perfect and total communion which is neither absorption, nor fusion, but a meeting in truth and love" [388].

Many books-martyrologies have been written about "truth and love" of Crusaders, inquisitors, Jesuits, Polish and Croat Catholic torturers, but can they describe the sufferings of every individual victim, let alone hundreds of thousands of them?! And in our days, wherever refined "theological dialogues" are not required, the Papists make use of the long-since tried, more effective measures, showing no disdain for violence.

In 1996 the Roman See joyfully celebrated 400 years of Brest Union. For the Orthodox population of the South-Western Russia, which in 1596 found itself subject to Catholic Polish-Lithuanian kingdom, this Union, imposed by means of lies and violence, marked the beginning of greatest disaster with no end in sight in our own days in Ukraine, Belorussia and Lithuania.

Among the legions of Papist persecutors of Orthodoxy there are two men who distinguished themselves as torturers. They lived in different periods of history but both are especially imprinted in people's memory for their cruelty. They are Iosafat Kuntsevich and Alojzije Stepanac. The latter, the ideological executioner, and organizer of the genocide of Serbian people in 1941-45, judging by the recent speeches of Pope John-Paul II will soon be added to the host of Papist "saints". The Uniat Bishop Kuntsevich of Polotsk, who distinguished himself by particular cruelty and sadism, was already canonized as a Catholic saint (29 June 1867 by Pope Pius IX). In a ceremony which amounted to a mockery of Orthodoxy, his decayed relics (a small tuft of hair and vestments), were translated to Rome during the reign of Pope Paul VI (25 November 1963) and interred in St. Peter's Basilica under the altar of St. Basil the Great, next to the relics of the Great Universal Hierarchs and Teachers -- John Chrysostom and Gregory the Theologian.

Following the announcement of the Brest Union Orthodox people of SW Russia experienced difficult times under fanatical Papist rulers. Catholics and Uniats were now free to persecute Orthodoxy with impunity, to plunder churches and profit from the peremptory confiscation of property. One of the most inveterate among them was Iosafat Kuntsevich, the Bishop of Polotsk, «the tireless persecutor of humiliated "schismatics" deprived of their civil rights, who forever remained a part of the history of Ukraine» [390].

Even Catholics urged this fanatic, nicknamed "soul-snatcher" by the people, to come to his senses. The famous letter of Chancellor Lev Sapaga, the head of Great Principality of Lithuania, written on behalf of the Polish King, better than anything else characterizes the fierce Uniat Kuntsevich and the unfortunate state of Orthodox victims of the Brest Union. Lev Sapaga wrote:

«I admit, that I too was concerned about the cause of Union and that it would be imprudent to abandon it; but it had never occurred to me that your Eminence would implement it using such violent measures... You say that you are "free to drown the infidels (i.e. those who have not accepted the Unia - L.P.), to chop their heads off"; etc. Not so! The Lord's commandment expresses a strict prohibition to all, which concerns you also. When you violated human conscience, closed churches so that people would perish like infidels without divine service, without Christian rites and sacraments; when you abused King's favors and privileges -- you managed without us; but when there is a need to suppress seditions caused by your excesses you want us to cover up for you... As to the dangers that threaten your life, one may say that everyone is the cause of one's own misfortune. Stop making trouble, do not subject us to the general hatred of the people and yourself to obvious danger and general criticism... Everywhere one hears people grumbling that you do not have any worthy priests, but only blind ones... Your ignorant priests are the bane of the people... But tell me, your Eminence, whom did you win over, whom did you attract with your severity... It will turn out that in Polotsk itself you have lost even those who until now were obedient to you. You have turned sheep into goats, you plunged the state into danger, and maybe all of us Catholics -- into ruin... It has been rumored that they (the Orthodox) would rather be under the infidel Turks than endure such violence... you yourself are the cause of their rebellion. Instead of joy, your notorious Union brought us only troubles and discords and has become so loathsome that we would rather be without it!» [391].

"Persecution of the Orthodox (raised by Kuntsevich) repeated the horrors of the first centuries of Christianity" [391]. One of them took place on May 22 of 1620 in the Trinity Monastery near Polotsk where local inhabitants gathered to express their indignation at the ferocious persecution of the Orthodox which was instigated by Bishop Kuntsevich of Polotsk. These people suffered a terrible fate: an armed crowd of Uniats surrounded the monastery and set it on fire. As the fire was raging and destroying the monastery and burning alive everyone within its walls, Iosafat Kuntsevich was performing on a nearby hill a thanksgiving service accompanied by the cries of the victims of fire ... [393]

At last people's patience gave way, and in 1623 this "Papist and soul-snatcher", as he was called, was killed by the people of Vitebsk who suffered greatly from this fierce Uniat. King Sigismund III severely punished the people of Vitebsk for the murder of Kuntsevich thereby earning the praise of Pope Urban VIII. Following the petition of the King and Jesuit court-preachers along with the Uniat-Jesuit party, the Pope acknowledged Kuntsevich as "blessed". At that time the Vatican could not call him a "saint" because everybody knew of his brutality, his scandalous disposition

and his self-interest. To this testifies the above-cited letter of Chancellor Lev Sapega, a Latin who considered that he disgraced himself even by just corresponding with Kuntsevich. However, in spite of everything the Roman Pontiff decided to glorify Kuntsevich: "Only the Pope desirous of insulting and humiliating Orthodoxy could agree to acknowledge losafat as a martyr and thus delude and deceive gullible people. Jesuits-Uniats have even invented various miracles, which allegedly occurred at losafat's grave. The clumsiness of some of them may testify to their falsity..." [394]

It was not enough that in 1867, as we said before, the Papists glorified Kuntsevich as a "saint"; he and the similar monster Andrei Bobol were declared by the Vatican to be "spiritual protectors" of the SW Slavic region. What else but cynicism and a malevolent mockery of Orthodoxy by the Papists may one call it? The Vatican falsifiers of history, in particular the present Pope John-Paul II, do not miss a chance to praise losafat Kuntsevich whom they call a "hieromartyr". "Without the slightest remorse, disdaining historical truth for the sake of his interest in fighting Orthodoxy, John Paul II does not hesitate to speak of the "noble personality" of losafat whose blood has forever sealed the great cause of the Union. In his epistle to the Ukrainian flock "Magnum Baptismi Donum" published on April 19, 1988 not a word is said to rectify the already ingrained notion about the Union and about Kuntsevich" [395]. The Vatican also venerates and is, apparently, getting ready to glorify another "hieromartyr" -- the Croatian Primate Stepinac, the mention of whose name alone makes one shudder...

The Western Press is usually silent about the genocide of Serbian people during the Second World War. Here, on the territory of the Independent State of Croatia arbitrarily delineated by Hitler and Mussolini and separated from Yugoslavia, 2 million and 300 thousand Serbs found themselves under the Nazi regime of Ustashi. This regime was headed by the Catholic Croat agent Pavelic who was sent from Rome. He was one of the most cruel executioners in world history who has ever committed atrocities. Archbishop Alojzije Stepinac of Zagreb, the head of the Roman Catholic Church in Croatia, immediately acknowledged Pavelic, and declared the state headed by him, to be Roman Catholic, in which there should be no place for the Orthodox.

The Ustashi, encouraged by their Papist Primate Stepinac and Croatian clergy, began persecution of the Orthodox Serbs, unimaginable for civilized people, let alone Christians. Hundreds of Roman Catholic clergy took part in killings and all kinds of violent acts. "The brutal nature of the militant Croatian clerical fascism expressed itself in such terrible manifestations as to surpass the horrors of Inquisition in the Middle Ages..." [396] The well-known Croatian politician Prvoslav Grisogono in his letter (of 8 February 1942) addressed to the Papist Primate Stepinac, spoke of the infernal inventiveness of Ustashi. The letter remained unanswered [397a]. The text of the letter is as follows:

«I am writing to you as a man to a man, as a Christian to a Christian. I have been meaning to do this for months hoping that the dreadful news from Croatia would cease so that I could collect my thoughts and write to you in peace.

For the last ten months Serbs have been killed and destroyed in Croatia in the most ruthless manner and the value of their property that has been destroyed reaches billions. Blushes of shame and anger cover the faces of every honest Croat.

The slaughter of Serbs began from the very first day of the establishment of the Independent State of Croatia (Gospic, Gudovan, Bosanska Krajina, etc.) and has continued relentlessly to this very day. The horror is not only in the killing. The killing includes everybody: old men, women and children. With accompanying barbarian torture. These innocent Serbs have been impaled, fire has been lit on their bare chest, they have been roasted alive, burned in their homes and churches while still living, covered with boiling water and then their skin peeled off and salt poured into their wounds, their eyes have been pulled out, their ears, noses and tongues cut off, the priests have had their beards and mustaches torn off from their skulls, their sex organs severed and put into their mouths, they have been tied to trucks and then dragged along the ground, nails have been pressed into their heads, their heads nailed to the floor, they have been thrown alive into wells and over cliffs, and grenades thrown after them, their heads smashed against wall, their backs broken against rocks and tree stumps, and many other horrible tortures were perpetrated, such as normal people can hardly imagine.

Their rivers Sava, Drava, the Danube and their tributaries have carried thousands and thousands of their corpses. Dead bodies have been found with the inscription: "direction Belgrade -- traveling to King Peter". In a boat which was found on the Sava river there was a heap of children's heads with the head of a woman (which could have been a head of one of the mothers of the children) with the inscription: "Meat for the Jovanova Market in Belgrade."

Horifying is the case of Mileva Bozinic from Stanbandza whose child was removed from her womb. There was also the case of the roasted heads in Bosnia, the vessels full of Serbian blood, the cases of Serbs being forced to drink the warm blood of their slaughtered kin. Countless women, girls and children in front of their mothers were raped or else sent off to Ustashi camps to serve the Ustashi; rapes even took place on the altars of Orthodox churches. In the Petrinje county a son was forced to rape his own mother. The slaughter of the Serbs in the Glina Orthodox church and the murder of Serbs on the altar of the Kladusa church is without precedent in history. There are detailed and original accounts of all these horrors. Even the Germans and Italians were astounded by these crimes. They photographed a huge number of cases of such slaughter. The Germans are saying that the Croatians did this also during the Thirty-years War and that is why there has been a saying in Germany since then:

"God save us from plague, hunger and Croats".

The Srem Germans despise us because of this and behave in a more humane fashion with Serbs. The Italians photographed a vessel with 3.5 kilograms of Serbian eyes, as well as a Croat who wore a necklace strung with Serbian eyes, and another one who came to Dubrovnik with a belt on which severed Serbian tongues were hanging!

The horrors of the camps in which thousands of Serbs were killed or were left to die from exposure, hunger and cold weather, are too terrible to mention. The Germans have been talking about a camp in Lika where there were thousands of Serbs: but

when the Germans got there they found the camp empty, drenched in blood and bloody clothing. In that camp it has been said a Serbian bishop also lost his life. Thousands upon thousands of Serbs in the camp of Jasenovac are still being tortured as they are spending fierce winter in wooden Gypsy shacks with no straw or covering and with a ration of two potatoes per day. In the history of Europe there have been no similar cases. One would have to go to Asia at the time of Tamerlane, or Genghis-Khan, or to Africa, to the countries of their bloodthirsty rulers to come upon similar situations. These events have shamed the name of Croatia for centuries to come. Nothing can absolve us fully from this ever again. We will not be able to tell even the last wretched man in the Balkans about our thousand year old Croatian culture, because even the Gypsies never perpetrated such cruelties. Why I am writing this to you, when you are not a political personage and cannot bear responsibility for all this (sic!). Here is why: in all these unprecedent barbarian crimes which are more than Godless, our Catholic church participated in two ways. A large number of clergy, priests, friars and organized Catholic youth took an active part in all this. It has also happened that Catholic priests became camp guards and Ustashi accomplices and so approved of the torture and slaughter of Christians. A Catholic priest even personally slaughtered an Orthodox clergyman. They could not have done all this without the permission of their bishops, and if they did, then they would have had to lose their jobs and taken to court. Since this did not happen, it means that their bishops granted them permission.

Secondly, the Catholic church made use of all this to convert the surviving Serbs. And while the soil was still steaming from the innocent victims' blood, while groans shuddered from the chests of the surviving victims, the priests, friars, nuns carried in one hand the Ustashi daggers and in the other their prayer books and rosaries. The whole of Srem is inundated with leaflets written by Bishop Aksamovic and printed in his printing shop in Djakovo, calling upon Serbs to save their lives and property by converting to Catholicism. It was as if our church wanted to show that it could destroy souls just as the Ustashi authorities destroy bodies. It is an even greater blot on the Catholic church, since at the same time many Orthodox churches, all the Orthodox monasteries have been confiscated, their property plundered as well as many historical treasures. Even the Patriarchal church in Sremski Karlovci has not been spared. All this violence against conscience and the spirit has brought even greater disgrace to the Croat nation and name.»

During the years 1941-1945 the Independent State of Croatia accomplished a monstrous plan publicly formulated by the Ustashi minister Mile Budak: "We will murder one third of Serbs, evict another, and we will convert the rest to the Catholic faith thus turning them into Croats" [397b].

In this Roman-Catholic Ustashi land of horrors, where the Orthodox were forced to wear a blue arm-band with the letter "P" ("Pravoslavec" - Engl. Orthodox), similar to the Jews who wore the hexagonal yellow star. During four years Ustashi had tortured and killed about 800.000 Serbs, 40.000 Gypsies and 30.000 Jews, deported 280.000 and forcibly rebaptized 240.000 [398].

With a particularly ferocious hatred the clerical fascists attacked Orthodox churches and Orthodox clergy. They created a special Institution For the Destruction of Orthodox Churches. Almost all Orthodox churches on the territory of the Independent Croatia were destroyed, burned, or converted into Catholic churches. As a whole 450 Orthodox churches suffered destruction in these terrible years in the Independent State of Croatia [399]. In the Uniat diocese of Krizhevac, for example, all Orthodox churches and chapels were turned into Catholic ones. Terrible fate befell Orthodox bishops and hundreds of priests in Croatia. They were either murdered with exceptional fanatical cruelty, or evicted to Serbia.

Numerous facts of an unusual cruelty are known to have been perpetrated by the Catholic clergy in the course of their persecution of Orthodoxy. We will list only a few of the huge number of these cases [400].

«Serbs were massacred either straight away, unexpectedly on the spot, or after they were first assembled in transit camps, usually under false pretexts, or, finally, in concentration camps especially intended for this purpose.

Catholic priest Mate Mogush instructed his flock: "So far we have served the Catholic faith with a prayer-book and a cross, but now the time has come to use guns and revolvers".

Director of the Department for Denominations, a Franciscan monk Dioniz Jurichev who heard confessions of Pavelich, declared: "In some regions I have already mopped up everything, from a chicken to an old man, and if need be, I shall do the same here also, since it is no longer a sin to kill even a seven-year old child, if he opposes our Ustashi order"...

In the summer of 1941 in the Livno district Dr. Srechko Peric, a Franciscan monk, addressed Croatians as follows: "Brother Croats, go ahead and massacre all Serbs, starting with my sister who married a Serb, and then all Serbs one after another. When you have finished with them, come and see me in the church where I shall hear your confessions and all your sins will be forgiven". Under Srechko Peric's guidance 5,000 Serbs were massacred in Livno and its surrounding area.

In the village of Balevci, as a result of the instigation by a Catholic priest Sidoni Sholtz, an Orthodox priest Georgi Bogic was brutally murdered. At midnight he was dragged out of his home; his nose and tongue were cut off, his beard singed; he was disembowled and the intestines were wound round his neck.

In February 1942, Jesuit Filippovic led a gang of the Ustashi to the mine near the town of Banja-Luka, and having checked the passports and ascertained that there were 52 Orthodox amongst the miners, ordered them all to be massacred. Then he set off for the village of Drakulica where these miners lived, and murdered about 1,500 people, i.e. all the inhabitants. Only one woman and her five children managed to escape, but she became insane after the horrors she had experienced [401].

In the villages around Mostar Catholic priests in their sermons suggested to the people that it was no sin to kill a Serb because it was now war-time.

A Franciscan monk called those of Croats who did not kill a single Serb "old women". Some Catholic clerics personally led their brutal "flock". Such was priest Ante Dzhuric who became an Ustashi commander and committed a series of crimes

in this role.

In the Stolac region, where about 4,000 innocent Serbs were massacred, the killers were led by two Catholic priests, Marko Zovko and Tomas Ilij. The latter forced many Orthodox inhabitants of the village Klepec to convert to Catholicism, gave them Communion and then sent them to a school building where Ustashi killed them all to the very last. "You are mistaken, -- he would say to Serbs, -- if you think that we convert you to Catholicism in order that your property, pension or wages might be saved. We do not want to save your life, only your souls." It should be noted that this was the usual practice of clerics-fascists: the Orthodox who were converted to Catholicism were often murdered soon after their conversion, which, according to the Papist "missionaries", guaranteed the salvation of their souls...

Catholic priest Dragutin Kamber who was elected the mayor of the town of Dobo, left an evil memory of himself for the forcible rebaptizing and mass murders. Documents have proved that Catholic "pastors" were involved in the genocide of Serbs carried out in concentration camps. One of them in the Jasenovac concentration camp was Catholic priest Brzica who was notable for the speed with which he knifed his victims.

Particularly horrifying are the descriptions of the methods applied to annihilate Orthodox Serbs, including their women, children and old people, in the Croatian concentration camps. There were not less than twenty of them with the terrible death-camp at Jasenovac amongst them. People were stabbed with a special knife called "Serb-chopper"; victims had their eyes gouged out, their heads smashed... The torture of prisoners committed by Catholic "**murderers in God's name**" at times are beyond the limits of human imagination...

An involuntary bewilderment is caused by the facts of a monstrous perversion of Christianity by an organization which is called Christian and pretends to be a true exponent of Christianity. Professor Victor Novak, the author of the book "Magnum Crimen" which we have quoted expressed the opinion that **in the Independent State of Croatia Papacy received an opportunity "to discard all its masques and freely manifest its true essence..."**

In our own times, 50 years later, in 1991 the suffering of Serbs resumed. "In many villages with mixed population Croats and Moslems brutally massacred their long-time Orthodox neighbors and relatives. In the villages occupied or, on the contrary, given up by the Croatian or Moslem troops, civilian Serbian population was often totally massacred. Cleaved skulls, gouged out eyes, disembowled bodies, cut off ears, bodies burned by a blowlamp... In 1991 forty child-martyrs were tortured to death in Vukovar, on the eve of its liberation by Serbian National Army" [402].

The words of the Memorandum of the Holy Bishops' Council of the Serbian Orthodox Church which met in May, 1992 have a tragic, lonely ring to them:

«As of yesterday, Serbian people in Croatia, Dalmatia, Bosnia and Herzegovina have ceased to exist!.. Today Serbian Christians commemorate the 50th anniversary of their suffering on the territory of the notorious Nazist "Independent State" of Croatia, as well as in Kosovo and Metohia -- by experiencing new suffering...»

Tens of thousands dead, many more wounded, more than a million of the evicted and refugees; destroyed churches [403], houses, devastated villages and desolate homes. With deep sorrow we must state that once again concentration camps are opened for Serbs in Croatia, Bosnia and Herzegovina. For instance, in Sukhopol, near Virovitica, Odzhak in Bosanska Posavina; Duvno and Livno, Smiljan in Lika and other places. Refugees testify that once again, as in 1941, bottomless pits are opened into which innocent Serbs are cast...»

We appeal to all European states... to exert their influence upon the government of Croatia, to prevent the destruction of our churches and our religious centers. Unfortunately this also occurs in the battle-free places, as it recently happened in Zagreb (11 April 1992) where the Metropolitan's Residence and the Museum of Zagreb-Ljubljana Metropolia were blown up. We also request the guarantee of a free passage to our bishops and clergy in the parts of Croatia and Bosnia-Herzegovina presently controlled by Croatian and Moslem troops, in order to allow them to perform their duty, their pastoral and humanitarian service regardless of the republican and state borders...» [404]

At present, after the "victory of Western democracy", citizens of former Yugoslavia, contrary to all universally recognized human rights, are required to produce a document confirming their non-Orthodoxy, in order to get to Croatian territory! [405]

Whilst officially calling for the termination of this war in Yugoslavia, the Vatican has, in fact, supported its co-religionists Croats. An example of its action against Orthodoxy is quoted in the book by French author Jacques Merlino: "The Bank of Vatican sends \$1,988,300 through the Institute for the Dissemination of Religion for the purchase of arms in Beirut and their delivery to Croatia." [406]

A year after the Balamand Agreement, in September 1994, John Paul II visited Croatia and kneeled in prayer at the grave of Cardinal Stepinac who died in 1960 at the time of his house-arrest [407].

Accompanied by incessant applause of the worshippers in the 12th century Cathedral in Zagreb, the Roman Pope extolled Cardinal Alojzije Stepinac as "**undoubtedly the most outstanding martyr in Croatian history**", calling him "**the hero of sanctity**" [408]. The Croatian State Television interpreted the choice of words uttered by John Paul II as a sign of the Vatican's intention to canonize the Archbishop of Zagreb who was sentenced in 1946 by the Communist government of Yugoslavia for his collaboration with the Croatian fascist regime responsible for the mass murder of thousands of Serbs, Jews and Gypsies [409]. Cardinal Stepinac, "according to European diplomats, **was the most compromised hierarch of the Roman Catholic clergy in the Nazi occupied Europe.**" [410]

The quite probable future canonization of this Papal "hero of sanctity", just as the canonization of Iosafat Kuntsevich, which already took place, explicitly demonstrate the Vatican's hatred towards Orthodoxy.

Papists themselves, however, along with the representatives of the once again legalized (after the downfall of the Communist regime) Uniat Church in Western Ukraine, demand the repentance of the Orthodox for the persecution of Uniats by

the Soviet government which was pursuing its political aims. These demands are of an aggressive, openly anti-Orthodox and anti-Russian nature, and often turn into forcible actions against Orthodox people who, once again, are isolated and deprived of civil rights. The haters of Orthodoxy and of Russians have even gone so far as to divide the saints and their feast days into the Russian and Ukrainian ones! But Russophobia is a secret form of Christophobia, as was pointed out by Metropolitan Vitaly, the First Hierarch of Russian Orthodox Church Abroad.

Nobody denies that Uniats of Galicia and Carpatho-Ukraine fell victims to the repressive politics of the Stalin's regime; their Church was liquidated, a part of clergy and lay-people became prisoners of the Gulag, and the rest were forced in 1946 to join the Sergianist Moscow Patriarchate.

However, a completely new light has been shed on interrelations between the Uniat Church and the Soviet regime by the state archives which were opened and made accessible for a certain time following the disintegration of the USSR.

It has turned out that immediately after the Soviet army occupied, in the summer of 1944, the territory of Western Ukraine and Belorussia, the head of the "Greek-Catholic Church", Metropolitan Sheptitsky, sent a letter to Moscow addressed to the Council of Religious Cults of USSR, requesting the recognition of the Uniat Church by the Soviet Government. "The very fact of the Uniat Church appealing to the Soviet Government had **no precedent in history** and the Bolsheviks immediately seized this opportunity (as they did previously in the case of Metropolitan Sergius' Declaration) to use the Uniat Church for their own ends, namely for the purpose of demoralizing the anti-Soviet nationalistic organizations" [411].

At the subsequent meeting (of 22 December 1944) of the Uniat delegation and the Chairman of the Council, comrade Polyansky, priest Gavriil Kostelnik, a member of the delegation, said: "The very arrival of the delegation demonstrates that the Greek-Catholic Church has made the appropriate contacts and **intends to be directed by the Soviet Government**. The arrival of this delegation will be of great significance for the young people who are involved in the Bender movement, being an unambiguous demonstration on the part of the Church, regarding **who it is with and who it wishes to be with**." [412]

In its subsequent practice "the Uniat Church has not only declared its complete loyalty to the Soviet regime, but actively helped it to fight against those who did not want Galicia to become Communist. The Uniats actively supported Bolsheviks with their sermons, epistles and practical advice which, undoubtedly, contributed to the defeat of the anti-Communist movement" [413].

However, "the Soviet-Uniat idyll" did not last long, and already in March 1945 the Kremlin began to change its attitude to the Uniat Church and to consider it as "an agent of the Vatican, which strived to enforce its influence in the post-war world... **The alliance of the Soviet regime with the Greek-Catholics did not take place through no "fault" of the Uniats (they were prepared to serve Bolsheviks), but because the regime itself did not want to have anything to do with them, and preferred to see "the well tried" Moscow Patriarchate in Galicia. This should be kept in mind by those who parade the Uniat Church as a protector of people's interests in Western Ukraine and a guardian of their national identity.**" [414]

The Uniat's masters, the Roman Catholics, have always acted in exactly the same way as the Uniats themselves did. They considered that for the destruction of Orthodoxy any means are justified. Prior to the war, in 1913, Pope Pius X, who was subsequently canonized by the Vatican, declared Orthodox Russia to be Papacy's main enemy, in the fight against which from as early as the mid 19th century it placed its greatest hopes on a revolution [415].

A Benedictine monk Chrysostom Bauer wrote: "Bolshevism kills priests, profanes... churches and sacred objects... destroys monasteries, but is not this, precisely the religious mission of irreligious Bolshevism in that it dooms to disappearance... the carriers of a schismatic idea, in other words it creates a tabula rasa, and thus makes spiritual reconstruction possible" [416]. A Catholic publication in Vienna is more specific: "Bolshevism makes it possible to convert the stagnant Russia to Catholicism." [417]

And, as it happened many times before, in the pursuit of its objectives the Vatican did not fail to take advantage of the misfortune which befell Russia in the years of the Bolshevik terror. The Jesuit Bishop Michel d'Herbigny, appointed in 1923 the Rector of the Papal Eastern Institute in Rome, was "the soul, the mainspring" of Vatican's Eastern policy. He was especially authorized by the Pope of Rome to conduct negotiations "with the Kremlin leaders to promote wide dissemination of Catholicism and thus to supplant Orthodoxy in Russia and in Russian souls. For this purpose d'Herbigny traveled three times to the Soviet Union on a French diplomatic passport. In the Soviet Union he consecrated several bishops with the purpose of establishing a contingent of clergy acceptable to the Soviet regime" [418].

For two decades after 1917 Catholics "were ready to close their eyes to all the brutalities of Bolsheviks, including the execution of Bishop Butkevich and imprisonment of Bishops Tsepiyak, Maltsky and Fedorov; but on the other hand... the Vatican expressed its concern on the occasion of an attempt on Soviet agent Vorovskoy's life in Lausanne (Switzerland)!" [419]

Not in the least embarrassed by the fact that the Bolsheviks were destroying historical Russia, devastating Russian souls and churches, murdering thousands of our Holy New Martyrs, the Vatican secretly collaborated with them, justifying by these amoral means their own not less amoral objective.

Only at the end of 1929 -- beginning of 1930, having become aware of its political defeat, the Vatican began "to speak loudly against Bolshevik crimes which so far it seemed not to have noticed, and in 1937, 20 years after the Revolution, Pius XI issued his famous Encyclica "Divini Redemptoris" (Divine Redeemer) censuring Communism" [420].

In the post-Soviet period, in the years following the reconstruction, there is an essentially religious war going on in Ukraine, and particularly in Galicia, inspired and organized, as before, by the Papist Rome. The Ukrainian Greek-Catholic Church, together with the nationalistic "Rukh" are an absolute political power in the Ukraine today. It is they who carry out the thoroughly considered Vatican plans for the

destruction of Orthodoxy on the territory of the former Kievan Russia. And if the persecution of the Uniats under the Soviets was directed by the secular, atheistic power, today's persecution of Orthodoxy is the responsibility of church leaders. [421]

Everything is repeated once again: churches are seized, Communion Cloths defiled, Holy Gifts desecrated... The inhabitants of the town of Truskavets wrote to the **Moskovskii Tserkovnyi Vestnik (Moscow Church Messenger)** that Greek-Catholic (Uniat) priests sometimes acting on their own accord, but more often with the help of informal activists (militant Ukrainian nationalists), seize Orthodox churches and declare from the ambo that "**one may even kill for the sake of the triumph of Catholicism**, and they also say that, the Pope of Rome himself has given his blessing for such acts!" [422]

We could cite many examples of forced "Catholicizing" of Orthodox people in this area which is carried out with the help of repressive organs of the local authorities. Let us look at just one incident which took place in Sambor in the Lvov region which shows the true face of Papacy and the cruelty of Catholic proselytism.

In March 1991, a group of about 100 Orthodox people of Sambor refused to leave the church of the Nativity of the Holy Mother of God. In protest against the decision of the city authorities that the Church be turned over to the Uniats, these people had been on a hunger-strike for many days. Together with priests there were old people, as well as women and children. In spite of the daily taunts of Catholics who would throw burning torches and iron rods into the church, the Orthodox held on firmly and remained in the church until autumn.

When the local authorities failed to prevail over the defenders of the church by starving them out, they decided to end the protest by force. On September 17 (4 days before the Feast day of this church) subdivisions of OMON (security forces) of about 900 men armed "to their teeth" were summoned to Sambor. They were ordered to take the church of the Nativity of the Holy Mother of God by force, and to throw out all the people who were huddling there.

To begin with, the attackers used tear gas, and then drove a massive truck through the door of the church and began assaulting and injuring all the people inside. Several children suffered broken arms. The Head of Lvov Orthodox Brotherhood, Fr. Ioann Shvets, was severely mutilated. The rector of the church, Fr. Alexander Shvets, who courageously resisted the violators, was cruelly beaten up. <<Bleeding people were forcefully dragged out of the church in which they had prayed all their life; they were taken to the militia lock-up and thrown into single cells for the night. Into a cell where they had placed the Shvets brothers, they squeezed in 12 more bleeding people with broken arms. Thus the "order" was restored in Sambor...>> [423]

On the territory of ancient Kiev, in which Russia received the holy Baptism, today's Latins, as if trying to prove their superiority and power, have established Embassy of the Catholic Italy right on the site of the Kiev-Caves Lavra, where every inch of soil is hallowed by the saints who sweated blood in their struggle for holy Orthodoxy. At the present time, 4 years after the Balamand Agreement when practically all Orthodox churches in Western Ukraine have been taken away from the Orthodox, the Uniats are using the more covert methods of expansion, fully in the spirit of the Balamand Agreement. Following the Vatican's directives not only may the Uniat priests marry, but even their appearance must be like that of an Orthodox priest: complete with a beard, a moustache, vestments... By means of this latest falsification the Papists intend to deceive the people and to entice them into their nets. Here for all to see is the ancient lie and the enmity of Papists and of the Church which calls itself the "Sister" of Orthodoxy!

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[388] This is the name of the book by Herve Lauricre: "Ubice a Bozhje ime", in which he writes about the crimes of Croatian Catholics-Fascists against Serbian people inspired by the Catholic clergy -- the Fascist clerics -- who often were executioners themselves. (Belgrade, publ. by Filip Vishnic, 1987).

[389] The Balamand document of the Joint Theological Dialogue between the Roman Catholic Church and the Orthodox Church on "Unitanism", Method of Union of the Past and the Present Search for Full Communion". Episkepsis, No. 496, Sept. 1993, parag. 14. Whereas the Patriarch of Constantinople is quoted only once in this document, the words of the Pope of Rome are quoted four times, thus undoubtedly emphasizing the privilege and importance of the one who thinks of the population of the planet earth as his flock.

[390] See Alexei Grigorenko, "Unia v istorii Ukrayiny -- Rusi" (Unia in the history of Ukraine -- Russia). Novosibirsk, 1991, p. 41.

[391] "The Truth about Iosafat Kuntsevich", publ. by the Vilnius Brotherhood of the Holy Spirit, Vilnius, 1896; reprinted by the Orthodox Brotherhood of Archangel Michael, Minsk, 1993. Quoted from the publication of this text in Pravoslavnaya Zhizn', No.553, Holy Trinity Monastery, Jordanville, NY, January 1996, pp. 20-27.

[392] Ibid., p. 25.

[393] See Archpriest Mitrofan Znosko-Borovsky, "Litso Vatikana. Papstvo i Rossija" (The Face of the Vatican. Papacy and Russia). Orthodox Russia, No.6, 1992, pp.6-7.

[394] "The Truth About Iosafat Kuntsevich", p. 27.

[395] Germain Ivanoff-Trinadzaty, "The Vatican and Russia", M., 1993, p. 14.

[396] Review of the book by Victor Novak (Prof. of the University of Belgrade) "Half a Century of Catholicism in Croatia", publ. in JNIP, 1949, No. 2. Quoted from "Papstvo i ego bor'ba s Pravoslaviem" (Papacy and its Struggle with Orthodoxy), M., 1993, p. 80.

[397a] Quoted from: "Sister Churches. Five Hundred Years After Florence." The Holy Orthodox Church in North America, Boston, 1994, pp. 38-41.

[397b] Victor Novak, "Magnum Crimen", Zagreb, 1948, p. 605.

[398] See "Half a Century of Serbian Golgotha (1941 - 1991)", articles by Dr. Marko S. Markovic, esp.: "Martyrdom of Serbs and of the Serbian Orthodox Church during the Second World War" in Lazarica, No. 136, Journal of the Serbian Orthodox Church of the Holy Prince Lazar in Birmingham, ed. Fr. Milenko Zebic - 131 Cob Lane, Birmingham B301QE Tel. 021-458 5273. In Carlo Falconi's book "Le silence de Pie XII, 1939-1945", Monaco, Ed. du Rocher, p.264, the author presents data from the Encyclopedie Treccani according to which more than 700,000 Serbs were annihilated as a result of genocide. According to the Serbian Orthodox Church the number of victims reached about 800,000 (Dr. Marko S. Markovic, ibid. p. 6).

[399] Lazarica No. 136, p. 10.

[400] Regarding this matter see: "Dokumenti o protunarodnom radu i zločinima jednog dela katoličkog klera" (Documents about the atrocities and crimes against the people perpetrated by a section of the Catholic clergy), Zagreb, Ed. Horvat/Shtambuk, 1946, esp. Ch. II; Prof. Viktor Novak's book "Magnum Crimen", (esp. Ch. XVII "Terrorism and Catholicization"); Herve Lauricre, "Ubice a Božjeg imena" (Murderers in God's Name), Belgrade, Filip Visnić, 1987; Fr. (now Bishop) Atanasije Jevtić, "Ot Kosova do Jadavna" (From Kosovo to Jadovno), Belgrade, Prosveta, 1987; "Papacy and its Struggle against Orthodoxy".

[401] About the atrocities carried out by fra Miroslav Filippović-Maistorović see "Documents about the atrocities and crimes against the people by a section of the Catholic clergy", Zagreb, 1946, pp. 165, 168-171, 174, 178; Viktor Novak, "Magnum Crimen", pp. 648-649, 777, 871.

[402] "Papacy and Its Struggle Against Orthodoxy", p. 85.

[403] On 12 January 1995 a representative of the Serbian Orthodox Church in Croatia stated that 279 Orthodox Churches were destroyed in Croatia, about 10,000 Serbian children in public schools were forcibly converted to Catholicism; the government does not permit Orthodox clergy to return to their flocks. (Orthodox Russia, No. 1527, 15/28 January, 1995, p. 16).

[404] Quoted from "Papacy and Its Struggle Against Orthodoxy", pp. 85-86.

[405] Ibid., p. 85.

[406] Jacques Merlin. "Les vérités Yougoslaves ne sont pas toutes bonnes à dire", Ed. Albin Michel, Février 1994, p. 84.

[407] The Washington Post, Sept. 11, 1994.

[408] Ibid.

[409] Ibid.

[410] Ibid.

[411] D.P. Anashkin, "Nesostoiavshisia soiuz. Uniati i sovetskaia vlast" (The Alliance which did not take place. The Uniates and the Soviet Power), Orthodox Russia, No. 1550, 1/14 January 1996, p. 13.

[412] Otechestvennye Arkhivy, No. 3, Moscow, 1994, pp. 60-64.

[413] D.P. Anashkin, op. cit., p. 13.

[414] Ibid., p. 15.

[415] See Germain Ivanoff-Trinadzaty, "The Vatican and Russia", pp. 17-18.

[416] Ch. Bauer, in Bayrischer Kurier, 8.03.1930. Quoted from: Germain Ivanoff-Trinadzaty, "The Vatican and Russia", p. 20.

[417] Schtinere Zukunft, 15.11.1931. Quoted from: Germain Ivanoff-Trinadzaty, ibid.

[418] Germain Ivanoff-Trinadzaty, ibid.

[419] Ibid. p. 22.

[420] Ibid., p. 24.

[421] Compare: Germain Ivanoff-Trinadzaty, "The Vatican and Russia", p. 12.

[422] Alexei Grigorenko, "Unia...", p. 92.

[423] Alexei Grigorenko, "Bez kresta... Zapadnaia Ukraina: zdes' ob'javlena voina Pravoslaviju" (Without the Cross... Western Ukraine: the War is Declared Against Orthodoxy Here), newspaper Den', No. 20, 10 October 1991, Moscow, p. 4, col. 1.

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The dark "spirit of the age" more and more distinctly appears as the sole master and organizer of the syncretic whirlpool which before our very eyes rapidly carries off the whole wavering world into a fatal "union", to which the holy martyrs and confessors preferred, without a moment's hesitation, any kind of persecution and cruel death. "Better, indeed, a laudable war than a peace which severs one from God", as the divine Gregory the Theologian would say..

From the very first days of the existence of the Church of Christ deviations from the truth appeared side by side with the universal doctrine common to the entire Church. Very often these false teachings were of such usurpativ nature, as to cause great confusion among the faithful and were a cause of scandal for many, involving the Church in a difficult and exhausting struggle. The militant Church, aptly so called, has not only the clergy as its **warriors**, since every Christian who is called a **warrior of Christ** at his baptism, invariably struggles against heresies. By means of episcopal epistles, exhortations, prohibitions, the authority of Local Councils, and, from the 4th century onwards, also by the decisions of the Ecumenical Councils, the holy Church has been preserving the purity of Orthodoxy, its "rule of faith" incorrupt..

According to the Orthodox ecclesiology, an Ecumenical Council is the highest earthly authority of the Church of Christ, implemented by the Holy Spirit, as it was first stated in the decision of the Apostolic Council: "**For it seemed good to the Holy Ghost and to us**" (Acts 15, 28). Moreover, the Orthodox Church considers Holy Scripture, Nicene-Constantinopolitan Creed, dogmas and canonic conciliar decisions as absolutely inviolable. They may not be **either changed, or abolished**.

In our age of general apostasy those "desiring salvation" should be particularly vigilant when religious pretenders, having assumed the authority "*to bind aged to loose*" (Mat. 18,18), permit themselves, at their closed ecumenical gatherings, to interpret conciliar decisions in an arbitrary manner and to secretly prepare the lifting of anathemas and even a change of the dogmas. The contemporary church life presents a disturbing and sinister picture, "where the most important matters of faith are handed over to control of people who not only should not be allowed to touch theology, but should not even partake of the Eucharist, until they have repented of their godlessness." [424]

In order to be in a position to defend the inviolability of the holy faith, it is of vital importance that the Orthodox people of today should study the true, unspoilt theology and seek it in the teachings of the Holy Fathers of the Church. Turning to the patristic heritage should not be the result of idle curiosity, but it should be a quest for, and the discovery of help and of spiritual guidance in the cause of salvation. The Church's congregation can prevent the scandalous disregard by the so called theologians of the holy dogmas of the Orthodox faith and their infringement upon these dogmas. For this purpose it is necessary to know them and to remember that «the dogmas of faith, the "garments of truth, woven from heavenly theology", as we hear in a church hymn, have one single theme, the theme of our salvation. And the subject of the whole of Christian theology, with all its wealth of contents, is the "teaching about salvation"» [425].

Lately, many Orthodox believers in the former USSR, who have recently joined the Church and are theologically inexperienced, very often hear about the "Eastern" or "Oriental Orthodox" and see Alexius II and hierarchs of the Moscow Patriarchate praying jointly with, and embracing Armenian Catholicos, Syrians, Ethiopians, or Copts. Without making much of it, they think of these "Orientals" as Orthodox. They do not know that they are heretics-Monophysites, obdurate in their 1500 years' old heresy, condemned by the Holy Fathers of the Fourth, Fifth, Sixth and Seventh Ecumenical, and also Local, Councils, anathematized and unrepentant.

In the words of Archpriest Michael Pomazansky, "Church history tells us that the heresy of Monophysites, which has been distorting the truth of the teaching about God-Man and was condemned by the Council of Chalcedon, has harmed the Church more than any other heresy." [426] Along with Monothelitism it has been unsettling the Church for almost two and a half centuries, much longer than the Iconoclast heresy.

The father of the Monophysite heresy was Archimandrite Eutyches of Constantinople, who was supported by Archbishop Dioscorus of Alexandria. According to St. John Damascene, "this godless and vile heresy", disseminated by not only "Dioscorus and Eutyches, who were spurned by God", but also by Theodosius of Alexandria (hence the heresy of Theodosians), Jacob of Syria (hence the "Jacobites"), Severus -- this "corrupter of Antiochians, and the false teacher John Triphet, enticed many souls and have thus ruined them" ("Against Heresies").

Monophysitism has received its name from the Greek "monos physis", i.e. "only one nature". This heresy impiously maintains that the human nature of Jesus Christ was, allegedly, absorbed by His Divine nature, and therefore they declare that our Savior had a single nature. By asserting this, Monophysites have impiously separated Christ from mankind, thus ruling out man's chance of salvation in the Lord. But it was precisely for the salvation of mankind that the Word of God became Incarnate. Monophysitism is, in its essence, the negation of the reality of God's Incarnation, i.e. of the main tenet of Christianity.

The Fourth Ecumenical Council of 451 A.D. at Chalcedon, i.e. its 630 participating Holy Fathers (the highest number in all seven Universal Councils) condemned the heresy of Monophysites by anathematizing the "vain-minded Eutyches, who declared that the great mystery of salvation was only seemingly consummated, along with him also Dioscorus and Nestorius, the former being a defender and champion of confusion of Natures, and the latter of dissension of these Natures" [427]

In accordance with the divinely inspired dogma of the Council of Chalcedon "on the two natures in one Person of our Lord Jesus Christ", our Savior is the true God and true Man: **as God He is eternally born of the Father, as Man He was born of the All-holy Virgin and is like us in everything except sin**. At the Incarnation (the birth from the Virgin Mary) His divine and human natures united in Him, as in one

Person "unconfusably, inconvertibly (against Eutyches), indivisibly, inseparably" (against Nestorius).

The decision of the Seventh Ecumenical Council, 336 years later, regarding the heresy of Monophysites reads as follows: "We confess two Natures of Jesus Christ who was born in flesh of the All-pure Mother of God and Ever-Virgin Mary, we acknowledge Him to be perfect in divinity, and perfect in humanity, as was pronounced at the Council of Chalcedon; however, we subject to anathema the impious deceivers of the Imperial court, Eutyches, Dioscorus and their friends Severus, Peter, and their impious gathering."

The Monophysite heresy engendered Monotheism ("a single will") which essentially is only another formulation of Monophysitism. Monotheism was condemned in 680 by the Sixth Ecumenical Council, where 160 Holy Fathers formulated the dogma "on the two wills and energies of our Lord Jesus Christ", having thus determined to acknowledge two Natures of Jesus Christ, the Divine and the Human, and **two wills** -- in accordance with these two Natures, but in such a manner that the **Human will of Christ does not oppose, but is obedient to His Divine will**.

The false teaching on the alleged presence of a single, Divine will in Christ was at first spread by Patriarch Cyrus from Alexandria and Patriarch Sergius from Constantinople. Monotheism was supported by Patriarchs Pyrrhus, Paul, and Theodore of Constantinople who were subsequently subjected to anathema. Honorius, the Pope of Rome, also supported this teaching.

As soon as it arose (in the beginning of 630-ies), Monotheism caused such an indignation that it had to be amended. On behalf of the then reigning Emperor Heraclius, whom Monothelites managed to entice into their heresy, the false teachers compiled a cunning document "Ecthesis" (Exposition). By means of this document Heraclius, in particular, tried to reconcile Monophysites with the Catholic (Universal) Church. Worthy of note is the sophistic trick of the "Ecthesis", similar to verbal stratagems of our contemporary ecumenists in Chambesy: the compilers of "Ecthesis" recognized the two wills in Christ, as belonging to both of His natures, but at the same time it was heretically asserted that they constitute only one will, which corresponds to the single Hypostasis [428].

Monophysites and Monothelites succeeded in winning over almost the entire East of the Roman Empire into their heresy. Only St. Sophronius, the Patriarch of Jerusalem, opposed the heresy and defended the true Christological doctrine of the Church. Those who rejected the Chalcedonian dogma, and their number in Egypt alone reached 6 million (there remained only 300 thousand Orthodox people there), became also the traitors of their own land by cutting themselves off the Christian world forever. At the beginning of the 7th century, when Avars and Persians, and later Arabs, swooped over Byzantium, it was Monophysites who were moved by their hatred of the Orthodox Empire to help Moslems in capturing Syria, Palestine, Egypt and Asia Minor. «And in a shortest possibly time the crowds of "Non-Chalcedonian Christians", with a few exceptions, turned into the crowds of infidels.» [429]

The dubious notion of the Orthodox being identical with the Monophysites appeared at the dawn of the 20th century in anticipation of the relativist and syncretic tendencies of the then incipient ecumenical movement; this notion had also forestalled the beginning of the campaign for the unification with the Papists.

In the process of the victorious development of apostatic ecumenism the idea of the Orthodox being identical with Monophysites has been widely spread in ecumenist circles. "From then on Monophysites have been called anti-Chalcedonians, pro-Chalcedonians (Gr. pro = before), followers of old Eastern confessions, and even Eastern Orthodox. Thus were the frontiers, established, as of old, by God demolished: "do not move the frontiers established as of old by your fathers". Thus were created the prerequisites for Monophysites, the non-repentant sinners, to become in Church consciousness the co-inheritors of Orthodoxy without any repentance and conversion" [430].

Negotiations between the "Orthodox" ecumenists and Monophysites at their unofficial gatherings, which were sponsored by the WCC and took place in 1964, 1967, 1970 and 1971, were successfully (for anti-Chalcedonians) continued in the course of official dialogues in 1985, 1989, 1990 and 1993. The common task of these pseudo-Christians is, according to their own words: "**the development of a post-ideological Christianity where the truth is not a system**", and where ecumenic "**love by constantly increasing the intensity of contact gradually acquires the force of proof.**" [431] As a result of the "intensity of contact" with the unrepentant heretics in 1990 and 1993 there appeared documents unprecedented in Church history, seeking to undermine the authority of conciliar decisions and the succession of Church Tradition. It follows that in the area of dogmatics and doctrine allegedly nothing divides Orthodoxy from Monophysitism. Disagreements which have existed until now are, allegedly, bound with the incorrect interpretation of theological terminology.

In the autumn of 1990 (Sept. 23-28) a consultation of the Joint Commission for Theological Dialogue between the Orthodox Church and the Oriental Orthodox or Monophysite Churches took place at the Constantinople Patriarchate Center in Chambesy (Switzerland). The Chairman of this, already the third, session was Metropolitan Damaskinos of Switzerland (Patriarchate of Constantinople), and the Secretary -- Prof. Vlasius Fidas (Orthodox Patriarchate of Alexandria). The Monophysite side was headed by the co-Chairman, the Coptic Metropolitan Bishop, and the co-Secretary, Bishop Mesrop Krikorian (the Etchmiadzin Church of Armenia).

The Commission consisted of 34 representatives from almost all the Local Churches and from the Monophysites from Syria, Egypt, Ethiopia, Armenia, and Malabar (India). The meeting of 1990 in Chambesy resulted in the Declaration [432], on the basis of which, and for the purpose of realizing its Paragraph Ten (on the mutual lifting of the anathemas), a second joint document, that of 1993 [433], was accepted. This document contained specific directions concerning the method of lifting the anathemas and re-establishment of full liturgical communion. The evolution of relations between the "Orthodox" and the Monophysite members of the WCC actually demonstrates how the "combining of partial truths" [434] acquires the force of proof!

It should be noted that the participants of both sides -- the Orthodox and the Monophysites are referred to in the text of the Declaration as "two families", and

Monophysites are called "Oriental Orthodox". The entire document, which is capable of misleading the theologically inexperienced people, is based on Monophysite terminology, which, despite all its subtlety, is absolutely unacceptable to the Orthodox. The writings of the Holy Fathers who struggled with heretics and exposed their contrivances, help one to detect the obdurate tricks which the Monophysites are using to this day.

From the Declaration of 1990 (Paragraphs One and Two) it follows that both sides agreed in condemning the heresies of Eutyches, Nestorius and the Crypto-Nestorianism of Theodoret of Cyrrhus. This statement, however, is decidedly not new or exceptional if one takes into account that Monophysitism itself originated as a reaction against Nestorianism; and Eutyches was anathematized by almost all Monophysites already at the end of the 5th century. Thus, this seeming concession of the "Orientals" is nothing but a trick. This is also noted in a Memorandum of the Sacred Council of Holy Mount Athos: "The Joint Commission limited its requirements of Monophysites by insisting only on their condemnation of the extreme Monophysitism of Eutyches. However, according to the teaching of the Holy Fathers and the conscience of the God-serving Church, even the moderate Monophysitism of Dioscorus and Severus constitutes heresy. A comparison of certain formulations in the Joint Declarations with respective expressions of the contemporary Monophysite patriarchs and theologians proves their intention to simply soften Monophysitism." [435]

In Paragraphs Four and Five, which deserve great attention, a compromise view on the teaching of the Church is expounded and an attempt is made to identify Orthodox Christology with heresy. Both Paragraphs are an example of ecumenical cunning which expresses itself in the "language of Babylon":

Paragraph Four: The two families accept that the two natures with their own energies and wills are united hypostatically and naturally without confusion, without change, without division and without separation, and that they are distinguished *only in the thought (en theoria mone)* (*our emphasis - L.P.*).

Paragraph Seven also speaks of the distinction of natures and wills of the Savior **only in the thought**. However, the usage of expressions "only in thought", "in imagination", or "only in speculation" may be interpreted completely in the spirit of Monophysites, i.e. as an **absence of this distinction in reality**.

The Athosite Memorandum also draws attention to this fact; when speaking of the Joint Declaration (of 1989 and 1990) it notes that they "contain many expressions acceptable from the Monophysite point of view and similar, for example, to the teaching of Severus: "a single united divine-human nature" (First Joint Declaration) and the "natures are distinguished only in the thought" (Second Joint Declaration) [436].

Paragraph Five of the Declaration requires a special explanation. It reads:

The two families accept that the One Who wills and acts is always the **single Hypostasis** of the incarnate Logos (*our emphasis - L.P.*).

As noted before, the Chambesy Declaration of 1990 is akin to the fabrications of the Monothelite "Exthesis" of the 7th century. "The essence of the heretical teaching of Sergius and Pyrrhus was, precisely the attribution of natural wills to the Hypostasis. The concepts of "nature" and "hypostasis" were confused and **thus constituted the essence of Monophysitism.**" [437]

St. Maximus the Confessor opposed the attribution of the natural wills of Christ to the Hypostasis, i.e. the confusion of concepts "hypostasis" and "nature". According to his teaching, the concept of energy (activity) of nature is attributable only to nature as a whole, and not to the hypostasis. This teaching was affirmed at the Sixth Ecumenical Council. In the Chambesy Declaration, as it is evident from Paragraph Five, natural wills and energies in Jesus Christ are attributed to His Hypostasis [438]. In other words, this Paragraph is a **purely Monotheletic formula**, reflecting "the traditional and not a new version of the ancient Monotheletic heresy, the one which St. Maximus the Confessor and his disciples, two Anastasias, opposed until they died martyrs' death, along with St. Martin, the Roman Pope, and other martyrs' and confessors. This heresy was more than once condemned by the Holy Fathers and the Councils." [439]

A very complicated situation arises when dealing with the refusal of Monophysites to accept the Chalcedonian Council, and the subsequent Fifth, Sixth and Seventh, as Ecumenical Councils.

Thus, Paragraph Eight proclaims:

The two families accept the first three Ecumenical Councils which form our common heritage. With regard to the four later Councils of the Orthodox Church, the Orthodox affirm that, for them, points one through seven are also the teaching of these four later Councils, whereas the oriental Orthodox consider this affirmation of the Orthodox like their own interpretation. In this sense the oriental Orthodox respond positively to this affirmation.

With regard to the teaching of the Seventh Ecumenical Council of the Orthodox Church, the oriental Orthodox accept that the theology and the practice of the veneration of icons taught by the Council are in fundamental accord with the teaching and practice of the oriental Orthodox since ancient times, well before the convocation of the Council and that in this regard there is no disagreement between us.

The "positive response" of heretics-Monophysites to the Fourth, Fifth, Sixth and Seventh Ecumenical Councils, the resolutions of which they regard as merely a "personal interpretation" of the Orthodox Church, is but a subterfuge which brings to naught the work of the Holy Fathers and the Councils regarding Christological teaching.

As to the deceitful assurance about the veneration of sacred icons by the Orthodox and the heretics being alike, the "authors of the Chambesy Declaration acted thoughtlessly, to say the least" when they hastily declared their like-mindedness without subjecting this question to a special investigation. "It sounds convincing only to those who are not familiar with the history of the Monophysite veneration of icons." [440]

As is known from the history of the Church, the acticism of Julian of Halikarnassus, which was one of the most extreme but most tenacious variants of Monophysitism, was distinguished by its iconoclasm. Acticism flourished amongst the Armenian Monophysites from the 6th century and until 1441, when the Armenian Catholicosate was moved from Sis to Echmiadzin; subsequently it was observed there even in the 18th century. In Ethiopia, however, one could see the traces of the Monophysite iconoclasm even at the beginning of the 20th century. All the other branches of Monophysitism were forced to counterbalance acticism by substantiating their "veneration of icons" in a special manner [441].

"Christological heresy, as is shown by history, is always fraught with consequences affecting the veneration of sacred icons -- it does not always cause overt iconoclasm, but always and without exception it leads to the rejection of the veneration of icons in the spirit of Orthodoxy" [442].

Unlike the Orthodox teaching on the veneration of icons, Monophysites sharply differentiate between the icons of Christ and the Mother of God (in keeping with their false veneration of the Holy Theotokos [443]), and the icons of saints whose depictions they treat as useful "pious pictures". From the dogmatic point of view, such "veneration" of the icons of saints is only a variety of iconoclasm and has nothing in common with the teaching of the Orthodox Church. The great teacher of the Church, Saint John Damascene, in his work "On the Sacred Icons", has made the following substantiation of the fact that the icons of the Savior and of the Mother of God are equal in honor with the icons of saints: "In their life-time the saints were imbued with the Holy Spirit, so after their death the grace of the Holy Spirit abides both in their souls and in their bodies, lying in graves, as well as... in their sacred images -- not on account of their essence, but owing to the grace and action (of Divine energies - L. P.) [444].

Therefore, in the sacred icons, in which we venerate One and the Same God, there can be no distinction in honor. "The Monophysite teaching is quite different. For them there can be no God in the images of saints because for them He cannot dwell in the saints themselves. "The one single nature (according to their false teaching - L. P.), which absorbs into itself the humanity of Christ, finds itself cut off from the humanity of all the rest of the people, even the saints. The human nature of Christ Himself presupposes deification within the "single nature" of Christ (as it follows from the Monophysite heresy), but this "deification" itself separates Christ from Christians. Hence, the Monophysite teaching on icons of saints as being "second-rate". The question of the veneration of icons very vividly reveals the difference between the two teachings on a "single nature of God the Word Incarnate" -- that of the Orthodox and of the Monophysites of all trends." [445]

Despite all the noted contradictions, Paragraph Nine of the Declaration of 1990 categorically asserts:

Paragraph Nine: In the light of our joint declaration on Christology and the joint affirmations mentioned above, we now clearly realize and understand that our two families have always loyally guarded the same and authentic Christological Orthodox faith, and have maintained uninterrupted the apostolic tradition although they may have used the Christological terms in a different manner. It is that common faith and that continual loyalty to the apostolic tradition which must be the basis of our unity and communion.

Thus, ecumenists reduce the fifteen centuries of Monophysite excommunications from the Orthodox Church to a mere terminological misunderstanding! The above-cited Paragraph Nine of the Declaration is a model of true perfidy. Without having brought Monophysites closer to Orthodoxy, those "Orthodox" who signed the Declaration have actually renounced the Holy Fathers of the four Ecumenical Councils, which "is an unprecedented instance in Church history, when the Orthodox Church rejects its own teaching to please the heretics." [446]

In the course of 1500 years, which have passed since the Fourth Ecumenical Council, "no Orthodox teacher, or saint has ever taught that Orthodoxy is the same as the teaching of anti-Chalcedonians [447]. On the contrary, many Holy Fathers, the teachers of Orthodoxy have been decisively exposing the Monophysite heresy. One can name "such exalted minds and such outstanding authorities that it becomes simply ridiculous to insist that they were allegedly unable to understand the anti-Chalcedonian arguments." [448] It should suffice to remember St. Sophronius of Jerusalem, St. Maximus the Confessor, St. Anastasius of Sinai, St. John Damascene, St. Photius, the Patriarch of Constantinople, St. Theodore Studite, St. Theodosius Kinoviarhus, and the other holy teachers and confessors who had tirelessly, and often until they died a martyric death, struggled against the Monophysite and the Monothelite heresies, in order to doubt the arguments of the advocates of the Union with the anti-Chalcedonians.

Who of the contemporary "pillars" of ecumenism has the right to make himself equal to those who were glorified by God? Can anyone of those who dares to call the teaching of the divinely enlightened minds into question, state with assurance that he is led by the Holy Spirit?! *"Blind leaders of the blind"* (Mt. 15,14), they ascribe to themselves the right to judge the Holy Fathers, being themselves hardly familiar with Patristic teaching. The Archpriest Prof. Theodore Zeses says: *"The bitter experience of the recent inter-confessional discussions leaves one with an impression that the members of Orthodox delegations lack systematic theological training, a knowledge of Patristic writings and of conciliar resolutions. Our representatives appear as though they had never studied with Orthodox teachers, but were brought up by ecumenical literature."* [449]

The Joint Commission passed the decision, unprecedented in the history of the Orthodox Church, on the possibility of lifting the anathemas. Paragraph Ten and Recommendations of the Declaration proclaim: *"The two families accept that all the anathemas and the condemnations of the past which kept us divided must be lifted by the Churches so that the last obstacle to full unity and communion of our two families can be removed by the grace and power of God. The two families accept that the lifting of the anathemas and the condemnations will be based on the fact that the Councils and the fathers previously anathematized or condemned were not heretics."*

Recommendations - We therefore recommend to our Churches the following practical steps:

- a) The Orthodox should lift all the anathemas and the condemnations against the oriental Orthodox Councils and fathers which they have pronounced in the past.
- b) The oriental Orthodox should simultaneously lift all the anathemas and condemnations against all the Orthodox Councils and Fathers which they have pronounced in the past.
- c) The manner according to which the anathemas have to be lifted must be decided by the individual Church.

Conclusion: Confident in the power of the Holy Spirit, the Spirit of Truth, of unity and of love, we submit this joint declaration and these recommendations to our venerable Churches for examination and follow-up, praying that the same Spirit will lead us to the unity for which our Lord prayed and prays.

Chambesy, 28 September 1990" [450]

On the basis of the First Joint Declaration accepted at the Anba Bishoy Monastery in 1989 and the Second Joint Declaration at Chambesy in 1990, yet another document was produced in 1993 in the same Center of the Patriarchate of Constantinople at Chambesy. It gave precise instructions on the lifting of anathemas. Thirty representatives, from Albania, Austria, Great Britain, Greece, Egypt, India, Cyprus, Lebanon, Poland, Russia, Rumania, Syria, USA, Finland, Czech Republic, Switzerland and Ethiopia participated in the work of this Joint Commission.

The text of their Communiqué reads as follows:

"Following the introductory session, both parties met separately for the examination of documents prepared on the following topics:

What ecclesiastical authority of each party has the competence for lifting the anathemas, and what are the prerequisites for the re-establishment of ecclesiastical communion?

Which anathemas of which Councils and persons may be lifted in accordance with Paragraph Ten of the Second Joint Declaration?

What canonical procedure of the lifting of anathemas and of the re-establishment of ecclesiastical communion is available to both parties?

How do we understand and realize ecclesiastical communion in the life of our Churches?

What are the canonical and liturgical consequences of a full Communion?"

Following the discussion of reports compiled by both parties, "Proposals for lifting of the anathemas" were passed "unanimously". The Second and the Third Paragraphs of these "Proposals" read:

"2. The lifting of the anathemas must be carried out unanimously and simultaneously by the Heads of Churches of both parties by signing the respective Ecclesiastical Act, where each of the parties will be advised that the other party is Orthodox in all respects.

3. The lifting of the anathemas must include the following:

- a) an immediate reestablishment of full communion by both parties;
- b) any mutual condemnation of the past, be it conciliar, or personal is no longer valid;
- c) Heads of the Churches must coordinate their diptychs [451] for liturgical use."

It is worth noting that this document was not included (possibly because it was the most outrageous?) in the official publications of the Moscow Patriarchate. Monophysites, too, have kept their negotiations secret from their church people, and their documents were published only in the Armenian language [452]. Proceedings of the meetings of this Joint Commission have not been published either, which deprives the faithful of any information about the activities of the supporters of the Union.

This is mentioned in the Memorandum of the Sacred Council of Mount Athos: ... "The intention of the Joint Commission to conceal facts and to provide the Church with misleading information is evident." [453] It may be easily assumed that the members of the WCC conceal the details of their meetings because they are aware of the dark and sacrilegious nature of the cause which they have undertaken.

They ask: "Which ecclesiastical authority has the competence to lift the anathemas?" The Orthodox Church, through the decisions of Ecumenical Councils, provides an immutable answer that **such authority does not exist**. In order to protect the Church from any encroachment, the Holy Fathers adopted canons which were divinely inspired. One of them reads: "... we solemnly decree that this Council, while preserving intact the common body of Christ our God, and, succinctly speaking, of all the men who have distinguished themselves in the Church of God and have become luminaries in the world, "holding forth the word of life" (Phil. 2,16), is committed to holding the faith firm and sure, even till the consummation of the age, and that it shall remain immutable and unaltered, as well as their God-imparted writings and dogmas; and rejecting and anathematized, on the ground that its authors were enemies of the truth, and snortingly and ravingly uttered vain things against God and made injustice and unrighteousness the highest objects of their study and meditation. If, however, there be anyone in the world who does not care to hold and embrace the aforesaid dogmas of piety, and believe and preach thus, but, on the contrary, attempts to by-pass them, let him be anathema, in accordance with the definition (or rule) already previously promulgated by the aforesaid holy and blessed Fathers, and let him be cursed and expunged from the Christian Roll like an alien, and as one not belonging to our faith. For we are fully resolved and have been determined not to add anything to or to remove anything from what has previously been decreed..." (Rule One of the Sixth Ecumenical Council).

The last, i.e. the Seventh Ecumenical Council, confirmed the resolution of all the

preceding "Six holy Ecumenical Councils, and of the ones assembled regionally... For all those men, having been guided by the light dawning out of the same Spirit, prescribed rules that are to our best interest. Accordingly, we too anathematize whosoever they consign to anathema; and we too depose whosoever they consign to deposition; and we too excommunicate whosoever they consign to excommunication". (Rule One of the Seventh Ecumenical Council).

The contemporary apostates authorize the Heads of Churches to lift the indisputable and inviolable anathemas. These are the very same Heads who have often shown themselves to be hirelings indifferent to the catching of their flock (compare John 10, 12).

Could one imagine greater impudence and impiety?! Could the 630 Holy Fathers of the Fourth (Chalcedonian) Ecumenical Council have been mistaken when they anathematized Dioscorus for his heretical Christological views and for his support of Eutyches? Is it permissible to contemplate the lifting of the anathema from the malicious heretic who had organized the "Robber Synod" at Ephesus (449) and caused so much harm to the Orthodox confessors of faith?! Today "the Church is in such a disarray, with so many of its hierarchs actively working to undermine the faith..." [454]

The Athonite Memorandum also speaks of the harmful theology of the "Orthodox" ecumenists, who endanger the faith: "The Joint Commission has rebelled against the lawfulness and authority of the Holy Ecumenical Councils when it insisted that the heresiarchs Dioscorus, Jacob, Severus, and others, who fought against Chalcedon, should not be considered as heretics, but as Orthodox in their way of thinking. **The consciousness of the Orthodox Church acknowledges the infallibility and the authority of the Ecumenical Councils, which were guided by the Holy Spirit, and it refuses to consider the possibility of re-examining the decisions of the Ecumenical Councils by another Ecumenical Council without exposing the latter as a heretical assemblage.**

We ask: which Orthodox bishop, who has vowed to defend Ecumenical and Local Councils, will establish eucharistic communion with the bishops who will debate whether the Ecumenical Councils were actually Ecumenical?" [455]

Amidst the "Orthodox" ecumenists there have been those who went even further. Thus, Romanian bishops have frankly expressed that which the supporters of the Union with the Monophysites have been covering up with ornate phrases. The Holy Synod of the Rumanian Church officially expressed its conviction that "**the anathemas were imposed on the heretics by the Ecumenical Councils in the spirit of insufficient love, whereas today, inasmuch as love does exist the Union can be accomplished.**" [456] When commenting this the Athonite Memorandum says that "this way of thinking is openly blasphemous of the Holy Spirit under Whose guidance these decisions were adopted". Moreover, "the Rumanian ecumenists profane the sacred memory of the Holy Fathers, whom the Church calls "God-bearing", "the lips of the Word", "the harps of the Spirit", etc."

According to the canons, those who have signed the Declarations in Chambesy and who are "widely spreading a heresy" can no longer be considered members of the Holy Church, and bishops even less so, and communion with them should be severed even "prior to a conciliar examination" (Rule 15 of the First and Second Council).

Results of the "Robber Council" at Chambesy, as the Orthodox have named it, have not been slow in affecting the lives of the Local Churches, who are participants of the WCC. "It is well known that at the present time both the Orthodox and the Monophysites are compelled into a hasty Union, despite the existing dogmatic differences and unsolved ecclesiological problems." [457]

As far back as 1992, Patriarch Ignatius IV of Antioch had officially regulated the details of the unification of the communities of his Church with those of the Monophysites. He had even issued a special encyclical [458] expounding a method of joint Orthodox-Monophysite service. Following the example of the Balamand Agreement, the Patriarchate of Antioch concluded an agreement with the Monophysite Church of Antioch on the mutual recognition of one another as "Sister Churches" providing for eucharistic communion, marriages and convocations of joint councils of bishops.

The Patriarch of Moscow now regularly conducts prayer-services jointly with the Armenian Catholicos and has high-level discussions with him "on the further fusion of the two Sister Churches". Metropolitan Kirill (Gundyaev) of Smolensk (MP) expresses the opinion that the dialogue with Non-Chalcedonians is formally concluded; "the next stage is the ratification by the Churches" of the agreement jointly signed at Chambesy, since the "parties have agreed that, despite certain differences in terminology, they have the same faith." [459] Profanation of holy places does not trouble the apostates. Thus, in July 1996 the clerics of the Ukrainian Orthodox Church of the jurisdiction of the Moscow Patriarchate concelebrated with the Patriarch-Monophysite of Ethiopia during the latter's visit to the Monastery of Caves in Kiev. [460]

One can list many more examples of outrages legitimized at Chambesy. But the examples given should suffice in order to come to disheartening conclusions, and, with God's help, to oppose this fast approaching betrayal of Orthodoxy.

As to the Monophysites, their dialogues with the Orthodox have demonstrated that they do not intend to repent of their heresy. Their intricate way of expressing themselves and their meticulous avoidance of any comprehensive statements, make their actual re-unification with the Orthodox Church impossible. It should be emphasized that Orthodox believers, moved by the Christian spirit of love, would sincerely welcome the return of anti-Chalcedonians, who have fallen into a grave dogmatic error. "However, this unity is not so desirable that we should abandon Orthodoxy to achieve it. Orthodoxy is what its name suggests -- **right belief**. The Monophysites have diverged from this **right belief** and if their desire for unity is not based on a desire to reestablish **right belief** then it is based on false motives and must be rejected. To reestablish **right belief** a recognition of error is essential. This is not meant to humiliate. Far from it, it is meant to clarify for the Orthodox and Monophysites the eternal truths that the Orthodox have preserved and which the Monophysites now, presumably, wish to reaffirm. A recognition of error must be followed by unconditional acceptance of the seven Ecumenical Councils." [461] It is not possible to violate something in theology without the most serious consequences

for the entire Church. "Holy Fathers were aware of this, and they considered that the only path leading towards reconciliation with the heretics was their repentance and their adoption of Orthodoxy" [462]

STEP BY STEP DEVIATION

[424] Pagubnoe edinomyslie. Unii: istorija i sovremennost'. Serija: "O duchovnom razsuzhdenii". (Engl: Pernicious Unanimity of the Union" Ser. "Concerning the Spiritual Reasoning", Second edition, SPb., 1996, p. 90.

[425] Archpriest Michael Pomazansky, "O zhizni, o vere, o Tserkvi" (On Life, Faith, Church). Collection of articles. Second edition. Printing Press of St. Job of Pochaev. Holy Trinity Monastery, Jordanville, N.Y., 1976, p. 133.

[426] Ibid., p. 149.

[427] The translations of quotations from Canons in this chapter are adapted from: "The Rudder (Pedalion)", transl. D. Cummings, publ. by the Orthodox Christian Educational Society, Chicago, Ill., 1957.

[428] Comp. "Pagubnoe edinomyslie..." (Pernicious Unanimity..., p. 93

[429] Anton Tuskarev, "Ot eresi tserkovno-gosudarstvennoi k eresi dogmatusheskoi" (From the ecclesiastical-state heresy to the dogmatic heresy), Russkii Vestnik, Moscow, 1992, No. 40, p. 12.

[430] Archpriest, Prof. Theodore Zeses, op. cit., p. 7.

[431] Sermon of Patriarch Ignatius IV of Antioch. (For more detail see Chapter 2, The Language of Babylon.)

[432] The Second Joint Declaration and Recommendations to the Churches of the Joint Commission for Theological Dialogue between the Orthodox and Oriental Orthodox Churches, Episkepsis, No. 446 (October 1, 1990).

[433] Reunion de la Commission mixte de dialogue entre l'Eglise orthodoxe et les Eglises orthodoxes orientales, Episkepsis, No. 498 (30 Novembre 1993).

[434] The words used by Antiochian Patriarch Ignatius IV in his sermon from which we quoted above.

[435] "Memorandum Sviashchennago Sobraniia Sviatoi Gory (Gora Afon) otnositelno dialoga mezhdu Pravoslavnymi Tserkvami i Monofizitskimi Tserkvami" (Memorandum of the Sacred Council of Mount Athos regarding the Dialogue between the Orthodox Church and the Monophysite churches), Orthodox Russia, No. 1538, 1/14 July 1995, pp. 2-3.

[436] Ibid., p. 2.

[437] "Pagubnoe edinomyslie..." (Pernicious unanimity...), p. 93.

[438] This view "confirms that, for instance, hunger, thirst, fear of death, human lack of omniscience were experienced in Christ not by His human nature (as it is its way), but the Very Hypostasis of the Son of God. In accordance with this impious thought it follows that Christ experienced not the human kind of hunger and thirst, but of some special "Christ's" kind, and consequently, in His body He is not of the same essence as we are. This means a destruction of any chance of salvation in the Orthodox sense of the word, if the human nature has remains alien to Christ" ("Pernicious Unanimity..." p. 93).

[439] Ibid.

[440] Ibid., p. 95.

[441] Ibid.

[442] Ibid.

[443] This theological question requires particular attention and is beyond the scope of the present work.

[444] St. John Damascene, "O sviatykh ikonakh" (On the Sacred Icons), St. Petersburg, 1893, Ch. 1, 19.

[445] "Pernicious unanimity...", p. 97.

[446] Archpriest, Prof. Theodore Zeses, op. cit., p. 23. "Ibid., p. 11.

[448] Ibid.

[449] Ibid., p. 12.

[450] The signatories of this document were: on the part of the Orthodox Church: co-Chairman -- Metropolitan Damaskinos, of the Patriarchate of Constantinople; Secretary -- Professor Vlasius Fidas, Orthodox Patriarchate of Alexandria. On the part of the Monophysites: co-Chairman -- Metropolitan Bishop of the Coptic Church; Secretary -- Bishop Dr. Mesrop Krikorian, of the Armenian Church at Echmiadzin.

Below is the list of the participants of the Joint Commission.

Orthodox:

Prof. Athanasius Araniti, Metropolitan Chrysostomos of Peristria, Prof. Fr. George Dragas -- of the Patriarchate of Constantinople.

Fr. Tadros Malati, Fr. George Kondorfa, Metropolitan Khodr, Metropolitan Eustaphius -- of the Patriarchate of Antioch.

Mr. Nikolai Zabolotsky, Mr. Grigory Skobei -- of the Patriarchate of Moscow.

Prof. Stojan Gosvec -- of the Patriarchate of Serbia.

Dr. Ivan Zhelev Dimitrov -- of the Patriarchate of Bulgaria.

Metr. David of Sukhumi, Mr. Boris Gagua -- of the Patriarchate of Georgia.

Metr. Peter of Aksum -- of the Patriarchate of Alexandria.

Bishop Barnabas of Salamis -- the Church of Cyprus.

Prof. Andreas Papabasiliu, Metr. Meletios of Nicopolis, Prof. Fr. John Romanides -- of the Church of Greece.

Bishop Jeremiah of Wraclaw (Breslau), Bishop Christofor of Olomouc -- Polish Orthodox Church.

Fr. Joseph Hauser -- of the Orthodox Church in Czechoslovakia.

Fr. Heikki Hettunen -- the Orthodox Church of Finland.

Monophysites:

Metr. Paul Mar Gregory -- of the Oriental Orthodox Church in Syria.

Dr. Joseph M. Faltas, Asst. Secretary -- of the Coptic (Orthodox) Oriental Church.

Bishop Serapion -- of the Patriarchate of Alexandria.

Matta Rum -- of the Oriental Orthodox Church of Syria.

Archbishop Mesrop Kasheshian -- of the Armenian Church in Echmiadzin.

Archbishop Abba Garima, Habta-Mariam Harkine -- of the Ethiopian Orthodox Church.

[451] Diptych -- a booklet listing the names of persons to be commemorated during the liturgy. In the given context it means a strictly prescribed sequence of commemoration of First Hierarchs of the Churches which are in liturgical communion with one another.

[452] "Pernicious Unanimity...", p. 84.

[453] "Memorandum of the Sacred Council of Mount Athos...", p. 3.

[454] Monk Lucas (Murianka), "Commentary on Latest Recommendations of the Joint Commission for Theological Dialogue between the Orthodox and Oriental Orthodox Churches", Orthodox Life, Holy Trinity Monastery, Jordanville, NY, No. 3, 1991, p. 15.

[455] "Memorandum of the Sacred Council of Mount Athos p. 3.

[456] Quoted from the "Memorandum of the Sacred Council of Mount Athos...", p. 4.

[457] Ibid., p. 2.

[458] See the monthly journal "The Word" (April 1992).

[459] Quoted from: Orthodox Russia, No. 1574, 1/14 January 1997, p. 16.

[460] Vestnik IPTs (Messenger of the True Orthodox Church), No. 3, 1996. Quoted from the Orthodox Russia, No. 1568, 1/14 October, 1996, p. 16.

[461] Monk Lucas (Murianka) in 1992, "Commentary..." p. 16-17.

[462] Archpriest Prof Theodore Zeses, op. cit., p. 11.

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ECUMENISM -- A PATH TO PERDITION

"THE STEP BY STEP DEVIATION" [463] OF THE MOSCOW PATRIARCHATE FROM THE HOLY TRADITION

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[CONCLUDING REMARKS](#)

One may attempt to trace the evolution of the spiritual outlook of the Moscow Patriarchate during the years of its involvement in the Ecumenical Movement by going through the official announcements made by the Moscow Patriarchate each time after it has yet again committed the sin of taking part in the work of the Assembly of the World Council of Churches.

Thus, following the ecumenical conference in Bangkok on the theme "Salvation Today" (January 1973), the Synod of the Moscow Patriarchate headed by Patriarch Pimen, declared that "they greatly regretted and were puzzled by the fact that the "Letter to the Churches" has completely failed to mention the aspect of salvation which is extremely important, first of all from the pastoral point of view, and without which the very concept of salvation loses its essential meaning. Namely, that **the ultimate end of salvation, i.e. the eternal life in God, is passed over in silence...**"

Moreover, this synodal Epistle expressed the idea that "almost an exclusive emphasis on "horizontalism" in the matter of salvation may leave many Christians, who treasure the Holy Tradition of the ancient Church, with an impression that **contemporary ecumenism gives rise to a new temptation viz. diffidence with regard to preaching Christ Crucified and Resurrected -- the Power of God and the Wisdom of God (1 Cor. 1, 23-24) -- as a result of which the very essence of His Holy Gospel is passed over in silence out of a false fear of appearing old-fashioned and of losing popularity.**" [464]

The Epistle of the Holy Synod of the MP, addressed to the World Council of Churches after its 5th Assembly which took place in Nairobi (Kenya) in 1975, exposed the artificial concealment from the world at large of confessional differences, which was associated with the danger of turning the WCC into a kind of "super-church". This epistle also stated that the Orthodox delegates were unpleasantly amazed by "the fact of the exclusion of the generally-accepted Christian symbols from the external display of the Assembly" [465], i.e. first of all of the Holy Cross!

In the same Synodal Epistle, the MP censures the WCC for manifestations of unhealthy mysticism at the Ecumenical gathering in Nairobi: "During joint prayers at the Assembly one sensed an artificially created atmosphere of exaltation which some people are inclined to regard as a manifestation of the Holy Spirit. From the Orthodox point of view it may be qualified as a **return to non-Christian religious Mysticism.**" [466]

However, neither the ecclesiological violations, nor the manifestations of an unhealthy mysticism, which is known in the Orthodox asceticism as a **spiritual delusion** (which is tantamount to the falling away from the Church), nor, finally, an obviously anti-Christian character of ecumenical meetings, gave the Moscow Patriarchate enough reason for leaving the World Council of Churches. Following the Nairobi Assembly, their representatives participated in the very questionable Sixth Assembly in Vancouver. Immediately thereafter, in August 1983 the Synod of the Russian Orthodox Church Abroad **anathematized the heresy of Ecumenism.**

Ecumenical activity of the MP has nevertheless developed, and in February 1991 thirty eight delegates of the Russian Orthodox Church headed by Archbishop [467] Kirill (Gundyayev) of Smolensk took part in an openly blasphemous work of the Seventh Assembly of the WCC. True, in response to the scandalous events which took place at this ecumenical gathering, its "Orthodox" participants came out with their own usual declaration in which they expressed (once again!) their "concern" and have even inquired: "Is it not time to reexamine our relation to the World Council of Churches?" [468]

At the press conference in Canberra, however, Metropolitan Kirill said that he would not wish the criticism expressed by Orthodox participants of the Assembly and directed at the activities of the WCC, to be viewed as the intention to leave the WCC. **"The World Council of Churches is the cradle of the One church of the future... it is our common home"**, said he, **"and we bear a special responsibility for its destiny."** [469]

In his welcoming Address to the 7th Assembly of the WCC, Patriarch Alexy II of All Russia writes that he prays that the "World Council of Churches should remain faithful to its initial calling to be the Council of the Churches which strive for the joint fulfillment of their common calling to attain unity in faith and in the **eucharistic communion.**" (*emphasis - L.P.*) [470]

One should not, however, think that this seemingly frank declaration by Kirill (Gundyayev) and Alexius (Ridiger) of the purpose of the entire movement had only gradually taken shape during the three decades of the MP's membership in the WCC. Undoubtedly, the "Orthodox" ecumenists have always been lying, when they insisted that they participated in the activities of the WCC only to preach about the "beauty of Orthodoxy" to the whole world. Neither were their languid and rare censures of some scandalous excesses of ecumenism intended to do more than pacify their own flock.

The **MP** keeps eloquent silence about the most scandalous ecumenical contacts. The photograph printed on the first page of the Bulletin of the 6th Assembly of the WCC in Vancouver in 1983 would make many people ponder. This photo shows the participants of the Assembly erecting a huge 15 meter tall totem pole of an Indian tribe, the gift of Canadian idolaters to ecumenists [471]. It is known that among those who were erecting the idol was also the indispensable participant of the ecumenical meetings, the very same Metropolitan Kirill (Gundyayev).

Another event which took place during the same Assembly in Vancouver, proved to be a challenge even to the ecumenical program of "gradualness" itself. On July 31, 1983, the participants of this Assembly celebrated an "ecumenical liturgy" [472]. The chief celebrant of this "liturgy" was the Anglican Archbishop Runcey. Concelebrating were six Protestants, two of them women—"priests": a Reformist, Carolina Patiazina-

Torch from Indonesia and a Lutheran, Elizabeth Lidel from Denmark. Beside these "celebrants", Roman Catholics, "Orthodox", and Anti-Chalcedonians took part by reading from the Gospels and by uttering the ektenias. A Roman Catholic Bishop, Paul Werner, from Germany read the Gospel, and the "Orthodox" Kirill Gundyaev pronounced the following words of a petition: "Let us pray that by way of breaking of the Bread and blessing of the Chalice around one table we may soon attain **the visible communion in the Body of Christ.**" [473] The manifestly blasphemous cynicism of these words of an "Orthodox Archbishop" needs no comments!

It is important to note that already in May 1962 at an ecumenical gathering in Karlovy Vary, Metropolitan Nikodim (Rotov) declared that the "living example of the ecumenical approach" makes "an invaluable contribution to the cause of the inner rapprochement of Christian confessions." [474] He was even more explicit on March 17 of 1968 in Geneva at the opening of consultations of the Commission "Faith and Church Structure", when he said: "At the completion of the Ecumenical Movement Christian oecumena may be envisaged as nothing else but the mystical Body of Christ, that is His Church." [475] Nikodim's brother-in-arms Vladimir (Kotlyarov), who in 1996 became the Metropolitan of St. Petersburg, had in 1974 exclaimed in joy: «*The process of churches entering into ecumenical community is, on the whole, close to completion. The joy experienced as a result of this development occasionally bordered on the temptation of untimely proclaiming the World Council of Churches as the "Super-church" or the Ecumenical Council*» [476]

Therefore, the "step by step retreat" of the MP is nothing but its "step by step attack" upon the Orthodox "uninitiated", who are still insufficiently "enlightened" to enter the church of Antichrist at full strength, in order that the long-since accepted decisions may be fulfilled.

It is frightening to see the Church enclosure being impaired from within by the Moscow Patriarchate. The ecumenical meetings and debates are with increasing frequency being conducted within the monasteries which since the olden times have been the stronghold of Orthodoxy and guardians of its purity.

This ominous enterprise has gained in scope in recent years. Foreign tourists-theologians make themselves comfortable in monasteries and convents. They take advantage of the services of the monastics who, in ministering to them, are distracted from their prayers. The now frequent ecumenical gatherings are held in the heart of Russian Orthodoxy -- in the Holy Trinity-St.Sergius Lavra (Sergiev Posad), in the St. Daniel's monastery, and also quite regularly take place in the Piukhtitsy convent, and in many other holy monasteries of Russia. Quite incredibly an ecumenical center was established at the monastery of St. Joseph of Volotsk (+1515, commemorated Sept. 9), whose founder had dedicated all his life to fighting heresies.

In the 1990-ies the Moscow Patriarchate has once again opened many churches and scores of monasteries, which were destroyed by the Bolsheviks during the Soviet regime. However, in many cases it not only permits financial [477] participation of Catholic congregations and other non-Orthodox organizations in the restoration of its monasteries, but makes a wide use of their services in church life.

In his report to the Bishops' Council of 1994 Alexius II [478], when enumerating the "positive examples of relationship between Orthodoxy and Catholicism", expressed his gratitude to the Chevton monastery, fifteen Benedictine and Cistercian monasteries, "**which help to regenerate Orthodox monasticism**" (sic!). The "Patriarch" also commented on the "selfless (?) assistance provided by a number of Catholic Bishops of Northern Italy -- Trento, Milan, Trident diocese, and by the Commission "Ecumenism and Dialogue" of the Verona diocese, "which includes the financial support of theological schools in Moscow, St. Petersburg, the restoration of churches..., and also the preparation of programs for Catechization..." [479] The close collaboration of the MP with the non-Orthodox in the "sphere of social service" manifests itself in ... restoration of churches, reestablishment of monastery and parish farms, organization of Orthodox printing presses and work-shopsThe Episcopal Church in the USA renders material support to a series of important programs" [480] of the MP.

But can one expect assistance in true "regeneration of Orthodox monasticism" on the part of those who have waged war against the Orthodox Church for many hundreds of years and are happy to take advantage of any opportunity of getting inside the Orthodox Church system and proselytizing there with impunity?!

The crude blasphemy of atheism of the past has now been replaced by the new methods of struggling against the Church and of profaning its holy places, all of which is disguised by episcopal blessing.

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Archbishop Runcey with fifteen women ordained by him.



Patriarch Alexy Ridiger and Prime Minister of the RF Victor Chernomyrdin laying the foundation-stone of the "Savior over-garages" church in Moscow. Soon afterwards the same high-ranking companion of the "patriarch" laid the foundation stone of the synagogue on the now defiled holy site in Moscow -- Poklonnaya gora.

[463] This expression belongs to Archimandrite Constantine (Zaitsev).

[464] JMP No. 9, Moscow, 1973, p. 6.

[465] JMP No. 4, Moscow, 1976, p. 13.

[466] Ibid., p. 12.

[467] He is now the Metropolitan of Smolensk and Chairman of the Department of External Relations. This uncanonical ecclesiastical organ was specially created for the coordination and the centralization of the ecumenical activities of the MP. By this stage this Department "has grown to such an extent that in many respects it has begun to replace the Patriarchate itself" ("Orthodoxy or Death", p. 8).

[468] The Declaration of the Orthodox Participants of the Seventh Assembly of the World Council of Churches, JMP No. 6, Moscow, 1991, p. 63.

[469] Assembly Line-No. 10, 19 February, 1991, Canberra, p. 3, col. 5.

The same words can be heard in the film "The Church in the Midst of Canberra" referred to previously (see Note 1, p. 13).

[470] Assembly Line, No. 8, Canberra, 16.2.1991, p. 3, col. 1; see also JMP No. 6, Moscow, 1991, p. 60.

[471] Journal of the Sixth Assembly of the WCC in Vancouver Canvas, No.6, Vancouver, 30.7.1983, p. I.

[472] Compiled by a French reformist Max Turian, this "ecumenical liturgy", the so called "Lima liturgie", was accepted by the Commission "Faith and the Church Establishment" in Lima (Peru) in January 1982. For its text see Canvas , No. 7, 1983, p. 8; also JMP, No. 9, 1983, p.54.

[473] Canvas No. 7, Vancouver, 1983, p. 1.

[474] JMP, No. 6, 1962, pp. 36-42.

[475] K. Dushenov "Nikodimovshchina", Sovetskaia Rossija, No. 133 (11418), 14 November 1996, pp. 5-6.

[476] JMP, No. 4, 1974, p. 59.

[477] For the Moscow Patriarchate money has become important in itself, as one can learn from its tobacco trading (MP has turned out to be the largest supplier of cigarettes), vodka and... American chicken legs, all of which have created a scandal in 1996. MP receives a considerable income also from the huge garage, built under the newly constructed church of Christ the Savior in Moscow, hence people began calling it the church of "the Savior upon garages".

[478] See "The Report of Patriarch Alexius II of Moscow and All Russia -- Bishop's Council of the ROC of 29 November - 2 December 1994. Documents, reports". Publ. MP, Moscow, 1995, pp. 56-57.

[479] Ibid., p. 56.

[480] Ibid., p. 57.

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**CONCLUDING
REMARKS**

It is difficult to overestimate the role played in demoralizing Orthodoxy from within during the entire 20th century by the interconnected Renovationism and Ecumenism. The Patriarchates of Constantinople and Moscow have played a leading role in this regard permitting disgraceful things to take place in their bosoms at which even the "devils look upon in amazement", according to St. Nilus the Myrrh-bearer.

In 1993, pseudo-Metropolitan Kirill (Gundyayev), while enjoying himself at a Christmas party organized by the Central Television in Moscow was asked the following mocking question by a certain reporter: "What do you think of the Last Judgment and Resurrection? I do not believe in them," replied laughing: "And neither do I" [481].

Unwittingly one remembers St. Seraphim of Sarov prophesying that the time will come when "**bishops will become so impious** that in their impiety they will surpass Greek bishops of the times of Theodosius the Younger, and **they will no longer believe the main dogma of the Christian faith.**" [482]

An alliance with an anti-Christian regime, known as "Sergianism", as we have already pointed out (see the Chapter "Worldwide Sergianism"), was not just a Soviet phenomenon. It has stretched out far beyond the frontiers of Russia and embraced the past, the present, and even more so -- the future... By justifying the moral degradation of Christians and presenting the sin of lying as a God-pleasing deed, the false hierarchs are becoming, as testified by history, the persecutors not just of the confessors of faith, but of the Spirit of Truth Himself. This persecution does not always assume the form of coercion. It may be even more perilous inasmuch as it "takes place in the minds of all those who through their piety and inner life of prayer have not yet managed to acquire a spiritual shield to defend their soul" [483].

The contemporary apostatic state of the Patriarchate of Constantinople, the acknowledged "Orthodox" leader of Ecumenism, has its historical "Sergianist" roots. In 1819 a Greek uprising took place against the infidel Turkish conquerors. When the Turkish government demanded that the rebels should be excommunicated, the Patriarchate complied. This was one of the reasons for the establishment of an independent Greek Church. This moral degradation of the Patriarchate of Constantinople entailed the events of 1923 and "became by succession the basis... of the synodal canonico tomos of PC of 13 November 1924" [484], which contains a typically "Sergianist" idea: "the conduct of church affairs must be compatible with the political and social forms" [485].

From the beginning of the 20th century this idea of the Constantinopolitan "aggiornamento" is being widely put into practice. One of the most destructive events in the history of the Orthodox Church was the "Pan-Orthodox Congress (10 May - 8 June 1923), organized by the "Patriarch" -- Freemason 486 Meletius (Metaxakis, 1871-1935). This Congress of a handful of Renovationists, which consisted of 9 participants (6 bishops, 1 archimandrite and 2 laymen) and improperly called itself "Pan-Orthodox", caused a great deal of harm to the Orthodox world [487]. Its most serious consequence, apart from the inroads made by ecclesiastical modernism, was the introduction, in many Local Churches, of the anti-canonical reformed calendar [488], which caused regrettable disagreement amongst the Orthodox.

In this connection we will quote Bishop Photius of Triaditsa: «The "Pan-Orthodox", or an essentially anti-Orthodox, as it should be called, Congress in Constantinople -- is the first occurrence of division among the Orthodox in our century. It was by means of this Congress, that there appeared in the Orthodox Church the Trojan horse of Ecumenism, from whose womb the new false prophets of Baal have been crawling out one after another with the intention of wrecking the sacred altars of Orthodoxy and erecting temples of heresy and delusion on their ruins» [489].

Amongst the most repulsive deeds of the ecclesiastical modernists of Constantinople, Meletius being the first among them, one should mention their participation in the tearing of the Finnish diocese away from the Russian Mother-Church (see Chapter 9). This occurred after the Bolshevik Revolution, when the Finnish "nationalizers"-Renovationists took advantage of the plight of the Russian Orthodox hierarchy. For this purpose Estonian Archpriest Herman Aav was consecrated in 1923 in Constantinople as "Archbishop", without even being made a riassophor monk.

The hatred towards the Russian Orthodoxy on the part of its enemies is a separate large topic. We will just call to mind the words of Metropolitan Vitaly who said that Russophobia is a secret form of Christophobia. But hatred is always destructive, and a good example of this is the most recent history of the Finnish Orthodox Church, this progeny of the apostatic Constantinople, who in many ways even surpassed the latter.

Finnish "nationalizers", contrary to all their arguments, have been motivated in their reforms by nothing else than their Russophobic hatred towards the Russian Church, which they have betrayed, and towards Orthodoxy in general. "Archbishop" Herman (Aav, died in 1961) was one of them. He would wear a tail-coat instead of a cassock, force his priests to shave [490], forbid them to wear the pectoral crosses of Russian make. This fierce enemy of the Church calendar and the Church Slavonic language would even paint over Slavonic inscriptions on the old icons, for which he searched throughout Finland.

Such was also his successor Paul (Gusev, died in 1988), who declared himself to be a Finn, which he was not, and who carefully concealed his Russian surname, although his father was a Russian. Under the pretext of, allegedly, returning to ancient traditions (the pet refrain of all Renovationists!), he showed until the day of his death an indefatigable concern for one thing alone: how to make services in his Church completely unlike those in the Russian Church. And one should admit that in this regard he achieved remarkable success: the Finnish Orthodox Church today presents a spiritually deplorable sight which has no equal.

As they did at the beginning of the century, the false theologians and the false pastors, implementing the resolutions of both overt and secret assemblies, or simply

obeying the commands of the spirit abiding in them, are today zealously shaking all the foundations of ecclesiastical life. They are rejecting the Canons, the Church language and calendar, reform the Church rites, and, of course, preach the ecumenic "unity in diversity".

Elderly people in Russia still remember the activity of the "living Church" of the 1920-30ies. Until Stalin's change of policy with regard to the Sergianist administration in 1943, a great number of parishes, especially in the large cities of Russia, were seized by Renovationists. Therefore it was the Renovationists who had baptized and brought up most of today's sixty and seventy year old parishioners of the Moscow Patriarchate. Also all of the Renovationist clergy had joined the MP after merely a token act of repentance. Only very few, completely unacceptable personalities, such as, for instance, the married "Metropolitan", the self-styled "doctor of theology and philosophy", "the Holy and Blessed Patriarch", blasphemer and erotomaniac Alexander Vvedensky [491] and some Renovationists, fierce enemies of the canonic principles of Orthodoxy, were deprived of their "rank".

The first layer of the newly-consecrated bishops of the incipient Moscow Patriarchate was recruited from these clerics. Sergianism and Renovationism had then acquired a semblance of legality. However, by today's standards, these individuals were "traditionalists" and "conservatives" who could not even dream of many things introduced by Nikodim's revolution of 1961, when the MP had suddenly formed a kinship with all the heretics of the World Council of Churches and became the largest but still one of the "denominations", among many others constituting this organization.

But even this era of Metropolitan Nikodim (Rotov) has now become the thing of the past. Nikodim himself knew the church calendar by heart, celebrated Liturgy [492] daily, although not always in an Orthodox way and wore monastic box-calf boots (until he replaced them, as it was rumored, by cardinal's booties). Although both he and most of his clergy were agents of the KGB, at the same time they were also zealously dedicated people with a sense of duty, no matter how peculiar. Many of them were even sincerely convinced that they were serving the interests of the Church.

The contemporary anarchy and lawlessness in the MP became widespread when its parishes and establishments were filled by liberal graduates of theological schools of the 1970-80ies, particularly of the "Leningrad" Theological Academy, which Metropolitan Nikodim liked to call the "laboratory of Ecumenism".

It is only today that it has become possible for some "priest Kochetkov" to have no fear of disobeying the "Most Holy Patriarch", and for the latter to merely helplessly deplore the excessive pride of the Renovationist priest. But we do not doubt that both the anarchy and the proud disobedience of the lower and the helplessness of the higher ranks of the MP -- only appear to be such. The "architects of the perestroika", including the ecclesiastical one, are simply very skilful at putting into practice the old proverb about fishing in muddy waters. The present anarchy is only a part of the large show in the last act of which all the performers will line up before the throne of the coming "man of sin" (2 Thes. 2, 3). It is precisely him that they are serving even now.

The restless spirit of reformism constantly compels these warriors to "search for new ways", to "purify", to "improve" and "enrich" Orthodoxy by the "traditions and spirituality of the world-wide Christianity", and not only of the latter. However, the pompous pseudo-historical and pseudo-theological discourses which we hear from Renovationists always conceal one and the same objective: to do away with the traditional Orthodoxy.

Taking shelter behind the name "Orthodox" in the same way as some people take shelter behind false identity papers, the contemporary Renovationists do not hide their spiritual kinship with their ignominious predecessors of the 1920-30ies. They merely regret that the "basically correct ideas of Renovationism and the Living Church... were compromised" by unworthy people [493].

However, it is not only the adherents of the "Living Church" that they acknowledge as their predecessors. If these modernists often doubt the sanctity of the God-bearing Holy Fathers of the Church (because in their opinion they were only people "who may have pleased God" [494]; St. Seraphim of Sarov "shocks" them with his "uncultured, unaesthetic language" [495]; and they revile St. Photius of Constantinople /commemorated Feb. 6/ referring to his theology as "prejudices" [496]) -- they speak boldly of "Berdyaev's genius". According to them, this anti-Orthodox sophist "was building a new edifice of the non-objectified and non-idealized knowledge of God..., without hesitation making use of mythologems in the process (such as Ungrund, Adam Cadmon, Communism, etc.) ... Berdyaev, who, as G. Kochetkov said, had "regenerated the dignity of Christian... Gnosticism (sic!), may be acknowledged by all as one of the spiritual fathers of the contemporary mankind" [497].

The gnostic fabrications of Berdyaev's "genius", however, pale in comparison with Hegumen Ioann's (Ekonomtsev) Shamanism. The "strange" Hegumen enjoys the unlimited trust and protection of Alexius II, and is the Head of the Department of Catechization of the MP and of the Orthodox University of St. John the Theologian [498]. Here is an example of the occult gibberish which this "Orthodox Catechist" suggests to his readers:

«All stars are pulsating. The all-world liturgy is in progress. It is celebrated by the Pantocrator. Guard your "lotus". Cleanse yourself daily by vegetarian food. Churches are the secondary sources of salvation. A cupola with a cross is an ideal conductor of energy and a means of cleansing oneself through energy. Churches provide the most effective means of pumping out the polluted energies and supplying the people and the environment with pure cosmic energies... The time has come. You must be in Shambala. This place is called Andrew's Desert. Marina will go with you. Her lotus-bearing chakra is irreversibly affected. Cosmos welcomes priest Boris' arrival in Andrew's Desert. A great deal has been revealed to you tonight. You have become convinced in the possibility of a direct contact with heavenly bodies. In three hours time the correction of the planet Earth will take place. This is the beginning of Armageddon. Under these conditions especial responsibility rests with the Church of Christ and all those who glorify Christ under another name. Tell Patriarch Alexius of Moscow and All Russia that the time of the Pantocrator's arrival to the Earth is near.» [499]

This passage of Hegumen Ekonomtsev prompted us to call this Chapter "Demons in Cassocks".

Thus, Gnosticism and occult phraseology of Martinists and Rosicrucians form the actual basis on which our ecclesiastical reformists' stand. It is hardly surprising, therefore, that the "Patristic teaching... is not essential" for them [500].

Increasingly departing from ecclesiastical unity, even formally, the family type communities of these Renovationists imitate secret societies (priest Kochetkov insists that "the parish system is a spent force" [501] with their secret meetings, degrees of initiation, special rituals, the so called "agapes", and mediumistic seances with expectations of charismatic phenomena, which remind one of the unwholesome rites of sectarians-pentacostalists.

One of the authors of the book on contemporary Renovationism poses a question to priest Alexander Borisov: "Why do you sell recordings of the so-called "Christian Rock" in your Church? (This question could also be addressed to priest Vsevolod Chaplin, whose apology of the disc appears on its cover, and also to archpriest Valentin Chaplin -- spiritual father of the Orthodox Youth Movement, with whose seal of approval the record was released.) Why does a group of NFP activists teach "conception-safe" sex to your flock in your church? And finally, why do you write, publish and distribute non-Orthodox books in an Orthodox parish?" [502]

These spiritually deluded, or simply possessed, fighters for "renovation" who are united in their common hatred of Orthodoxy, declare themselves to be ecclesiastical "enlighteners", celebrants of the "Mystery of Enlightenment". They keep silent about the fact that this "enlightenment" was offered to our forefathers by Satan, and that its God-defying essence is as old as the world! *"Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness"* (Isaiah 5, 14-16).

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[481] See Tuskarev A. "Dva polusa Russkoi Tserkvi" (The Two Poles Of the Russian Church), Veche, Munich, No. 54, p. 60.

[482] Sergei Nilus "Na beregu Bozhiye reki" (On the Bank Of God's River), San Francisco, Calif., 1969, p. 193.

[483] Hierodeacon Amvrosy, "O blagodatnosti istinnago khristianstva" (Concerning the Grace of True Christianity. Holy Trinity Monastery, Jordanville 1997, p. 1.

[484] Ibid., p. 6.

[485] Quoted from: "Deiania II Vsezarubezhnago Sobora RPTsZ" (71Ze Acts of the Second Pan-Diaspora Council of the Russian Orthodox Church Abroad), Belgrade, 1939, p. 439.

[486] The beginning of modernism in the bosom of the Church of Constantinople coincides with the first years of the 20th century, "when Patriarchs of Constantinople would go to England to get theological education and there joined Masonic lodges. (See the collection: "Protests of the Orthodox World against the Visit of the Patriarch of Constantinople to the Pope of Rome in December 1987. Published by "Riurik", p. 5; journal Orthodoxy or Death, No. 1, Moscow, 1997, pp. 66-7). Meletius (Metaxakis) was known under No. 44 in the Masonic lodge "Harmony", as stated by the Masonic publication "Pythagore - Equerre" (vol. 4, part 7 - 8, 1935). His brothers-successors were also high-ranking Masons. Basileus III (Georgiadis) was a member of the English lodge "Valewood"; Athenagoras (Spire) (the one who willfully lifted the anathema off the Latins) was the 30th degree Mason in the lodge "Athenian East" (Orthodoxos Typos, 16.7.1982); the late Dimitri (Papandopoulos), too, was one of them. The present "Patriarch" Bartholomeos (Archondonis) was elected the Chairman of the Masonic lodge "H.A.N."

[487] See the work of Bishop Photius of Triaditsa (Bulgarian Orthodox Old-calendariant Church), especially dealing with this problem. Orthodox Russia, Nos. 1, 6, 7, 1994). In English: "The Orthodox Church Calendar. In Defense of the Julian Calendar". It includes: "The 70th Anniversary of the Pan-Orthodox Congress in Constantinople" by Bishop Photius of Triaditsa and "The Julian Calendar" by Ludmila Perepiolkina.

[488] We wish to remind that by changing the calendar Meletius and his collaborators brought upon themselves the anathema of the Seventh Ecumenical Council, which was imposed upon those who would dare to "subvert any of the legitimate traditions of the Universal Church." The new calendar was also anathematized three times by the Local Councils of Constantinople, in 1583, 1587, and 1593.

[489] Bishop Photius of Triaditsa, "The Fatal Step on the Way to Apostasy. To mark 70 years after the "Pan-Orthodox" Congress in Constantinople", Orthodox Russia, No. 7, 1994, p. 11.

[490] Traditionally Orthodox Russians, not only their clergy, wear a moustache and a beard symbolizing the image of Christ in man (see the canonical icon-painting of Christ). To counteract the penetration of Latin influence from the South-West, the Moscow Council of 1551 had even forbidden to perform the burial service for the "beard-shavers". Later, under Peter I, the process of atheization in Russia coincided with the reforms which deprived people of God's image. (See V.N. Il'in, "The Harp of David", San Francisco, 1980, pp. 35-36). It is well known that Peter's reforms were not only political and economic, but that they affected the spiritual aspect of life most of all by means of such measures as the abolition of Patriarchy, the attacks upon monasticism and so on. People were being deprived of God's image by Peter's enforced order to cut off beards (in this connection people would say: "You are free to chop off our heads, but leave our beards alone!"), and by subsequent introduction of beard taxes. Sometimes, ridiculing his retainers, Peter would personally cut off their beards, thus grievously offending them. Hence it is obvious, why Emelian Pugachev, leader of the insurrection of 1773-1774, wishing to win over the people, promised to give them back "the cross and the beard". The external, "bodily appearance" must harmonize with the spiritual essence of man. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (1 Cor. 6, 19). Is this not the reason why so much is being done today to accustom people, especially our youth, to untidiness and ugliness?

[491] See "Akty Sviateishago Tikhona, Patriarkha Moskovskago i vseia Rossii, pozdneishie dokumenty i perepiska o kanonicheskem preemstvye vysshei tserkvnoi vlasti" (The Acts of Holy Patriarch Tikhon of Moscow and All Russia, the Latest Documents and Correspondence Concerning Canonical Succession of the Supreme Ecclesiastical Authority, 1917-1943. Compiler M.E. Gubonin, Moscow, 1994, pp. 905-906).

[492] It is no longer a secret to anyone that Metr. Nikodim was a secret Roman Catholic. Papists themselves write about this openly now (see the Chapter "The Church in Distress"). Recently the Catholic Journal "Truth and Life" published the memoirs of Miguel Arrant, in which this Jesuit, who in Nikodim's time taught at the Leningrad Theological Academy, told, among other things, that with Nikodim's blessing he celebrated "the Eastern Rite Liturgy" in the Nikodim's house church at the Leningrad Theological Academy. During the service Arrant "was assisted by the future Metropolitan Kiril", who was a deacon at that time (see Truth and Life, 1995, No. 2, pp. 26-27). ... It is well-known that a <>certain blessed Fool-for-Christ foretold Metropolitan Nikodim's manner of death: "And you, a dog that you are, will die at the feet of the Pope of Rome!" And this is what happened in 1978 during the audience with the newly elected John-Paul I>> (Pravoslavie ili smert' (Orthodoxy or Death), No. 1, Moscow, 1997, p. 8).

[491] D. D. Pospelovsky, "Obnovlenchestvo. Pereosmyshlenie tchernjenja v svete arkhivnykh dokumentov"

(Renovationism. Reappraisal of the movement in the light of the archive documents), Vestnik RKhD (Messenger of the Russian Christian Movement) No. 168, 1993, p. 221.

[494] Priest G. Kochetkov -- quoted from the collection "Seti "obnovlennago" Pravoslavija" (The Nets of the "Renewed" Orthodoxy), publ. by Russkii Vestnik, Moscow, 1995, p. 116.

[495] Ibid.

[496] Hegumen Innokenty (Pavlov), irritated by the hierarch's denunciations of the Latins. Ibid.

[497] Priest G. Kochetkov, "Genii Berdiaeva i Tserkov" (Berdyaev's Genius and the Church), Pravoslavnaya Obshchina, No. 2, 1992, Moscow, pp. 51-53.

[498] See *Pravoslavie ili smert'* (Orthodoxy or Death), p. 12. We have already commented on erotical novels of this Hegumen (see Chapter 17).

[499] Quoted from *Pravoslavie ili smert'* (Orthodoxy or Death), p. 12.

[500] Archpriest Vitalii Borovoy, quoted from: "Seti obnovlennago Pravoslavia" (The Nets of...), p. 112.

[501] Priest G. Kochetkov, collection "Obshchina v Pravoslavii" (Community in Orthodoxy), Moscow, 1994, pp. 59-60.

[502] Archpriest Dimitrii Smirnov, "V ugodu dukhu veka sego" (To Please the Spirit of Our Time) in the collection <<Sovremennoe obnovlenchesvo -- protestantizm "vostochnogo obrnada">> (The Contemporary Renovationism -- Protestantism of the "Eastern Rite"), Moscow, 1996, p. 113.

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Every new ecumenical gathering comes up with something new and spiritually more sinister. This was particularly clearly demonstrated at the last 7th Ecumenical Assembly of the World Council of Churches held Feb. 7-20 of 1991 in Canberra. The main theme of the Assembly was the **Holy Spirit**: "Come Holy Spirit, Make New All Creation". It is interesting to note that throughout the history of the Church, all heretics and apostates invariably stumbled against the Holy Spirit. With their words or actions they blasphemed against Him which, according to our Lord Jesus Christ "*shall not be forgiven... neither in this world, nor in the world to come*" (Mt. 12, 31-32).

We advise everyone, who is inclined to naive ecumenical fraternization, to make a sign of the cross and carefully read the words of an "Orthodox" bishop quoted below. The sermon, entitled "Orthodox Liturgy" was presented in Canberra by Australian Archbishop Stylianos (Patriarchate of Constantinople). This sermon subsequently appeared as Document N: WO 10. 1, and providentially came into our possession through one of the participants of this Assembly. Judging by marginal notes this person was utterly horrified by what he heard. In view of the extreme importance of this document, we feel compelled to quote from it extensively [503]. The sermon [504] of Archbishop Stylianos literally reads as follows:

«Although our 7th General Assembly is convened under the characteristic epiclesis of the Holy Spirit to "renew the whole creation", I am afraid that the majority of us contemporary Christians, regardless of denominational orientation, live in great confusion, if not unacceptable ignorance, concerning... the Holy Spirit... In this regard, one could say that Christians of the twentieth century are even less certain about the Holy Spirit than Christian groups or individuals (including the Holy Fathers) - L.P., disputing the Holy Trinity in the fourth century. ...Although we have produced erudite Trinitarian essays and also in our public worship are increasingly introducing Trinitarian prayers or direct invocations to the Holy Spirit, the bitter reality is that the Spirit still remains, for the average Christian the "unknown God" - with the exception of course, of our Pentecostal sisters and brothers, whose theology, compared with the Trinitarian doctrine of the Undivided Church (i.e. the Orthodox Church - L.P.), must at least be characterized as a militant "Pneumatomorphism". The well-known Orthodox theologian Paul Evdokimov [505] significantly observed that, while the Son is the image of the Father and the Spirit the image of the Son, the Paraclete remains until the day of the Parousia without any full image which would reveal and testify to Him. This sacred paradox, which at first glance appears to be a disadvantage for the third person of the Holy Trinity, is in reality His deepest personal attribute and grandeur. ... As one may easily see, this our interpretation would without any difficulty comply with the profound spirit of the entire Christian ethics, according to which the individual and even the whole Church has never received the gifts of the Spirit sufficiently. This is precisely why the well-known characteristics of the Church, being "one, holy, catholic and apostolic", remain until the day of the Parousia both gifts and postulates at the same time.» (emphasis by Stylianos, underlined by us - L.P.)

The speech of Dr. Chung, Professor of Theology, a female Presbyterian participant from Korea, in keeping with the theme of this Assembly, was dedicated to a spirit, or "spirits" to be more precise. This speaker presented a show -- a mixture of black magic and spiritualism: surrounded by ritual masks she kindled a flame in her palm accompanying this act by incantations in English. Participants of this Assembly, including 38 messengers from the Moscow Patriarchate, saw and heard, while some of them possibly also participated in this blasphemous act, which began with the words: "Welcome, Holy Spirit! May your rhythm revive us! Come Holy Spirit and make the Universe new!" This was followed by the summoning of the spirits of "infants killed by Herod; the souls of crusaders, aborigines of different countries who died in colonial wars, the souls of people killed in China and Lithuania". She remembered also "the spirit of the earth, air and water, this spirit crucified by greedy passions of man". At the end of the show she called out: "Come, Spirit of Jesus Who was crucified!" [506]

After the show, this South Korean ecumenist warmly thanked participants of the Assembly for the attention given to her plenary report. Among other things she said: "I consider that what matters is power. Whoever has the power, gives direction. Who may lead and dictate when we deal with the power of the Holy Spirit? Until now, the right to lead was in the hands of the Church authorities, Holy Fathers, men, scholars, the class of privileged people in civilized countries. I announce that now, we represent the new, postcolonial generation, we are the **new paradigm**, the new wine, which cannot be poured into old wineskins. Yes, we are dangerous! But here too, the Holy Spirit does his part; by renewing the church it helps mankind to survive" [507]

So, this is the **new paradigm** of the **new church**! The terrible other side of ecumenism, this dark phenomenon of our days which loves to disguise itself in humane, egalitarian and peace-loving garments.

The World Council of Churches which Metropolitan Kirill (Gundyaev) called "our communal house" [508] has all too-openly bared its anti-Christian essence. This makes it impossible for us to regard this organization and the objectives it pursues, as a manifestation of "Christian love, "striving towards unity", or "witness of Christianity in the secularized world".

The atmosphere of this ecumenical meeting was, it appears, so stifling that it gave rise to criticism even amongst some theologically tolerant and liberal ecumenists-participants.

Ecumenical blasphemy manifests itself in different ways. It is noteworthy also that the same publication of the Sixth Assembly has printed the mocking picture of a Crucifix, among other spiritually ugly ones, as well as the picture of a completed Tower of Babel, as a symbol of peoples once again united (in apostasy?) [509], and the Bulletin of the Seventh Assembly held in Canberra which has the title "Assembly Line" that bears a very remote relation to religion, contains a smutty image of a female "trinity" [510].

This Seventh Universal Assembly abounded in impudent challenges thrown at

Christianity. Particularly scandalous was the "Orthodox" liturgy conducted on the rostrum of the conference hall. The same rostrum which served as the stage for Prof. Chung's performance, for theatrical performances and also ritual dancing of the Australian aborigines.

It may be easily assumed that this service conducted amongst heretics and outspoken idolaters, was neither a Liturgy of the catechumens, and even less a Liturgy of the faithful.

The meeting in Canberra abounded in abominable acts. A photograph displayed in the third issue of the Bulletin depicts clouds of smoke rising above the bonfire made by aborigines which, according to the text under the photo, "purifies" the participants of the Assembly on their way to a church services [511].

One cannot help but recall the holy martyrs, the pious Prince Michael of Chernigov and his boyar Theodore (+1246, commemorated Feb. 14 and Sept 20) who preferred martyrdom to walking through the ritual heathen bonfire! The council of the ungodly in Canberra offered a variety of "church services". Besides the "mass" of sodomites there were "silent" services of the Quakers [512], "hot services" of the Evangelical church, accompanied by jazz music (in the announcement they were referred to as "Go Hot Gospel") [513]. On the rostrum of the conference hall, half-naked African musicians and aborigines with their deafening music were creating, apparently, a distinctive audio background for joint interconfessional "prayers", thus preparing the ground for the "unification of all in eucharistic communion". The words said by Metropolitan Kirill (Gundyae) are of interest in this connection. We quote them verbatim: "I am deeply convinced that the churches should take with them whatever takes place at the Assembly, carry it within themselves (!), and take it to their people. By doing this they will prove that ecumenism is the movement of churches, and not just of individual representatives of the theological elite who have come to Canberra and who view the results of the Assembly with indifference." [514]

The results of this last (and the previous) Assemblies of the World Council of Churches are far from irrelevant to all those who love Christ! The path of ecumenism is the path of syncretism that leads to perdition.

According to Archbishop Vitaly (now Metropolitan and the First Hierarch of the Russian Orthodox Church Abroad) "here we have ancient Arianism, Monophysitism, Monothelitism, Iconoclasm, Pelagianism, and simply all kinds of perverted beliefs under completely different names of contemporary sects, which have joined together to take the Church by storm. This phenomenon is certainly of an apocalyptic nature" [515].

Christ's warning words about "*the false prophets in sheep's clothing*", who "*inwardly... are ravening wolves*" (Mt. 7, 15) are particularly comprehensible to those of us, who witness "Orthodox" hierarchs-ecumenists corrupting their clergy and their flock with this soul-destroying heresy. When accepting Ecumenism, people lose their spiritual vision and will be quite well prepared to receive, instead of Christ, the one who will come in his own name, i.e. Antichrist.

It is hardly surprising therefore that true Orthodox Christians, particularly monks, do not want to have anything in common with ecumenists, including the ruling "Orthodox" Archbishops, who have tainted themselves by participating in this anti-Christian movement.

An upholder of Orthodoxy, St. Joseph of Volotsk, based his canonical views on the idea that hierarchical status is valid only on the condition that hierarchs remain faithful to Holy Tradition. According to St. Joseph, **the principle of church discipline remains intact as long as the hierarchs satisfy the requirements of their high position**. As to priests and bishops violating this faithfulness, St. Joseph quotes St. Athanasius the Great: **"It is better to assemble in church for prayer without them than to be cast into hell fire in the fashion of Annah and Caiaphas."** Let us remember that St. Joseph of Volotsk himself, in spite of his rank of Abbot, was not afraid to expose the Metropolitan of All Russia who turned out to be a heretic.

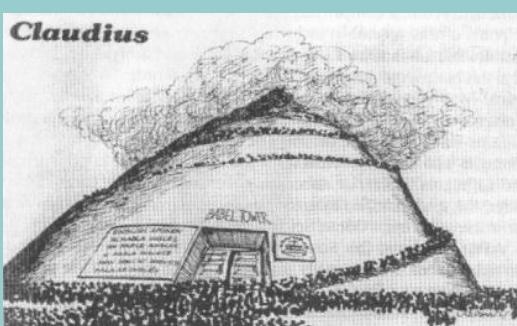
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Dr. Chung: "Yes, we are dangerous!"



"Receive the Holy Spirit" calls out this woman in "omophorion" after uttering the name of the Third Person of the Holy Trinity in the feminine gender and energetically blowing into the crowd of participants of the Seventh General Assembly of the WCC in Canberra. 1991.



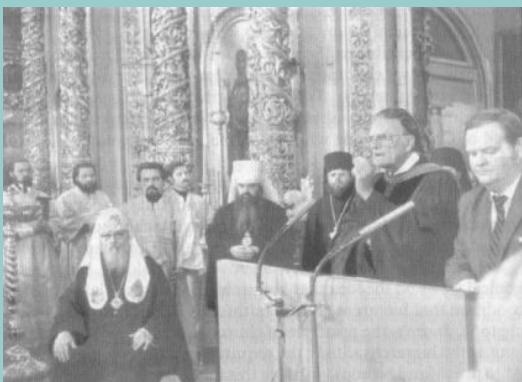
A picture of completed Tower of Babel -- a symbol of peoples united in apostasy.



A smutty image of female "trinity", found on the Bulletin "Assembly Line" of the Seventh Assembly in Canberra.



Marching through the "purifying smoke" on the way to a church service.



The U.S. Protestant preacher Billy Graham in the patriarchal Cathedral of Theophany in Moscow. 1981.

[503] May the All-merciful Lord forgive us for reproducing these and the following terrible words!

[504] Sermon: Orthodox Liturgy by Archbishop Stylianos. World Council of Churches, Seventh Assembly, Canberra, Australia, 7-20 February 1991. Document N: WO 10.1.

[505] Evdokimov belongs to the Paris school of "Orthodoxy" which essentially is nothing else but a hotbed of all kinds of heresies about which we wrote above.

[506] We are preserving the spelling of this word in accordance with text supplied with the film about the ecumenical meeting in Canberra referred to previously.

See a few issues of the Assembly Line about the address of Dr. Chung, especially No. 2, p. 1.

[507] The recording of the film "The Church in the Midst of Canberra"; see also "Plea for Korean Unity".

Assembly Line, No. 2, p. 2.

[508] Assembly Line, No. 10, 19.2.1991, p. 3, col. 5, and also the already mentioned documentary film about the Seventh Assembly of the World Council of Churches.

[509] Canvas, 4.8.1983 and other issues of this Bulletin.

[510] Assembly Line, No. 4, p. 2; No. 6, p. 2; No. 9, p.2

[511] Assembly Line, No. 3, 11.2.1991, p. 5.

[512] Assembly Line, No. 4, 12.2.1991, p. 29 col. 1.

[513] Assembly Line, No. 7, 15.2.1991, p. 2, col. 1.

[514] These words spoken by Metropolitan Kirill during the press-conference in Canberra can be heard in full in the film "Kirkott keskella Canberra", and also -- in fragments -- in the article "Criticism comes from standpoint of goodwill", which sums up what the Metropolitan has said at the press-conference. See Assembly Line, No. 10, 19.2.1991, p.3, col. 5, 6.

[515] Archbishop Vitaly "Ecumenism", p. 11.



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The Bulletin of Seventh Assembly of the WCC in Canberra, "Assembly Line", has more than once published texts expressing solidarity with homosexual ecumenists, thus trivializing the Sodomite sin and representing it as a norm [516].

It would be interesting to know whether the appeal of homosexuals and lesbians to speak out in their defense as well as in the defense of the oppressed victims of racism, aroused compassion and response in the hearts of "Orthodox" ecumenists who came to Canberra [517]. (By the way, to speak of the "discrimination" against sodomites, who are widely publicized and supported by all political powers and mass media of the apocalyptic "New Order", is ridiculous, to say the least.)

This appeal, printed on the second page of the Bulletin of the Seventh Assembly [518] stated that homosexuals were represented by a delegation headed by the senior "priestess" Nancy Wilson jointly with "pastors" Keith Cherry and Steve Peters, members of the International Organization of Homosexuals and Lesbians attached to the Council of Churches (!) [519]

The Seventh Assembly of the WCC lavished special attention on the sodomite perverts. Several times its publications announced not only their joint supper, but also... the **"mass" for homosexuals, lesbians and all who supported them**. Nor were the ecumenists ashamed to announce the theme of this "mass": "Come Holy Spirit, Set Us Free" [520].

The contemporary apostates want to change Christian morality by the application of the vicious principle of "comprehensiveness" [521] and permissiveness. In the press, including ecclesiastical publications, one reads, with increasing frequency, information on the "Christian" (sic!) union of homosexuals. In earlier times only the representatives of the Anglican Church would write about such matters without the fear of God. Today, the "marriages", or cohabitation of sodomites are discussed openly and with approval by the all-tolerant Protestants, Roman Catholics and the "Orthodox" ecumenists, particularly those from Finland [522]. When propagandizing this disgusting sin, which was branded by the Holy Apostle Paul as "*vile affections*" (Rom. 1, 26), the ecclesiastical seducers dare to publish books with the "rite"... of homosexual marriages! These false teachers, "inventors of evil things" undoubtedly "know the judgment of God, that they which commit such things are worthy of death" according to the same Apostle (Rom. 1, 30-32), and not just death, but **eternal perdition!**

The servants of Satan want to plunge as many people as possible, particularly young ones, into the infernal fire of this unnatural passion, from which it is almost impossible to escape. For this purpose they do not disdain to propagandize this depravity by all available means including "children's porno" on the Internet. The homosexual blasphemers go even as far as to interpret certain passages of Holy Scripture in their favor invariably "forgetting" about Sodom and Gomorrah

When human nature is infected by the sodomite sin and becomes accustomed to it, it is severed from God and practically irreversibly attaches itself to evil. It is not without reason that, according to Holy Scripture, sodomy is considered to be among the **most serious, mortal sins**, the perpetrators of which *"shall not inherit the kingdom of God"* (1 Cor. 6, 9-10), since it is impossible to *"drink the cup of the Lord, and the cup of devils"* and unthinkable to *"be partakers of the Lord's table, and of the table of devils"* (1 Cor. 10, 21).

The apostatic tolerance poses as "Christian love" and "justifies not only all kinds of dogmatic false teachings, but the most degrading moral crimes!" [523] And yet, the contemporary defenders of "sexual minorities", as these degenerates who are wallowing in vices are now euphemistically called, should remember God's judgment of Sodom and Gomorrah, which were wiped out from the face of the earth.

The Holy Scripture (Gen. 18, 20-22; 19, 1-29) provides a clear answer to the problem of homosexuality. The Church regards it as a mortal sin, i.e. one which leads to eternal perdition. Therefore, any attempts to excuse sodomites "biologically", "genetically", "socially", or in any other way, are futile and perilous for the soul.

The general permissiveness of the contemporary world, which attempts to legitimize abomination and sin, is the **permissiveness of people heading for destruction!**

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[516] Assembly Line, No. 3, p. 2; No. 7, p. 2; No. 10, p. 2.

[517] Assembly Line, No. 3, p. 2, col. 3.

[518] Ibid., p. 2.

[519] "The meeting is being coordinated by the delegation from the Universal Fellowship of Metropolitan Community Churches (UFMCC), an international denomination ministering primarily in the lesbian and gay community". Assembly Line, No. 3, 11.2.1991, p. 2, col. 3.

[520] Assembly Line, No. 10, 19.2.1991, p.2, col. 2.

[521] For more detail see: Archimandrite Seraphim (Aleksiev), Archimandrite Sergii (Yazadzhiev), "Pochemu pravoslavnemu kristianinu nel'zia byt' ekumenistom" (Why an Orthodox Christian Must Not be an Ecumenist), St.Petersburg, 1992, pp 26-32.

[522] See Chapter 16 on the degradation of the Finnish Church and Chapter 19 "The Vatican and Babylon".

[523] Archimandrite Seraphim (Aleksiev), Archimandrite Sergii (Yazadzhiev), op. cit. p. 32.

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One often hears in ecumenical circles that "the walls that separate the churches do not reach the heavens". These words are justly disputed by Archbishop Seraphim (Sobolev) who says that "these separating walls, i.e. divisions between the Orthodox Church and the heretics, began taking place at the Ecumenical Councils. The purpose of these divisions was the preservation of the Orthodox faith from being destroyed through merging with perilous heresies. These divisions took place in fulfillment of Christ's words: *"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division"* (Luke 12, 51). Ecumenical Councils, too, fulfilled the words of our Lord addressed to His Apostles and their successors -- bishops who govern the Orthodox Church: *"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven"* (Mt. 18, 18). It is clear that these divisions do reach heaven. How would it be possible for these divisions to stop short of reaching Christ, when they are based on the words uttered by Christ the Savior Himself?" [524]

One should always remember that dogmatic resolutions of Ecumenical Councils containing anathema against heretics were carried out in agreement with the words of the Apostles: *"For it seemed good to the Holy Ghost, and to us"* (Acts 15, 28). This means that the resolutions against heretics originated not only from the Church Fathers but also from the **Holy Spirit Himself** [525]. The Holy Tradition of the Orthodox Church and the definitions reached by the Ecumenical and Local Councils "followed the royal path in agreement with the Divine teaching of our Holy Fathers and the Tradition of the Church, being aware that they were of the Holy Spirit abiding in the Church" [526].

In their utter impudence, ecumenists openly accuse the Orthodox Church of the sin of division. It is true that they do not attribute this sin exclusively to the Orthodox Church, but also to all "Christians".

But the Orthodox Church is not to blame for the falling away of heretics. Confession of faith and martyrdom were taken up by true believers who wished to remain faithful to Christ and His Church. If it were not for this holy effort, the truth of Orthodoxy would have blended with heretical lies, and this would have meant the disappearance of the Orthodox Church itself. But *"the gates of hell shall not prevail against it (the Church)"* (Mt. 16, 18) despite the extreme ferocity of its enemies in our times. Orthodox Christians must oppose the pernicious lies of contemporary heresy of ecumenism with the truth of our Holy Tradition. Because the Orthodox Church has preserved the continuous and immutable Holy Tradition, it has at all times and everywhere preserved the same pure confession of faith, the same religious observances, the same basic laws of its organization, the same hierarchical structure which it received at the very beginning of its existence on earth. All this, then, constitutes the ever undivided spirit of Orthodoxy, its wholeness and sanctity.

As to the perceived indifference to the non-Orthodox of which ecumenists like to reproach Orthodox Christians, anyone even slightly familiar with Orthodoxy knows that we pray for those in error. Every member of the Church knows that we raise our prayer to the Lord *"that with the light of His divine Reason He may enlighten the minds of those who have been blinded by unbelief, and that by the power of the Holy Spirit He may convert all who have erred to knowledge of the truth and join them to His chosen flock"* (from the Rite of Orthodoxy) [527].

The Holy Orthodox Church has always prayed for and will continue praying for the return of those gone astray: *"O Lord, with the light of the knowledge of Thee illuminate those who have fallen away from the Orthodox Faith, and join them to Thy holy, apostolic and universal Church"* (from the Commemoration appended to the Psalter) [528].

Great indeed, would be the joy for repentant sinners (Luke 15, 10), if those who have fallen away from the Orthodox Church were to hear our prayers and return to the only Church of salvation. But as long as they persist in their error, and keep looking for doctrinal, sacramental and moral compromises unacceptable to Orthodox Christians; as long as they set themselves against the Church and its divinely revealed and patristic truths, it is impossible for us to communicate with them in prayer, remembering the words of Apostle Paul: *"A man that is an heretic after the first and second admonition, reject"* (Tit. 3,10)

On the contrary, while violating canons and praying with heretics, ecumenists inculcate and foster confessional indifference, renovations and heretical teachings frankly hostile to Orthodoxy in Orthodox Christians.

It is well known that ecumenism lowers the requirements indispensable for the unification of Christians by reducing them solely to an acknowledgment of Jesus Christ as God. Yet many Protestant sects and groups, not to speak of other heretics, do not even recognize the Divinity of our Savior! This denigration of the Christian doctrine to such a humiliating minimum of faith is unacceptable for the Orthodox, because such "faith" is below that of the devils (James 3, 19; Mt. 8, 8, 29; Mark 5, 7)

Perhaps most frequently, the ecumenists like to quote the words of Christ's High-priestly prayer: *"that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou has sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one"* (John 17, 21-22)

It is very significant that when quoting the Saviors words: *"that they all may be one"*, ecumenists invariably omit the preceding words of the Prayer which make it clear that the Savior does not mean all the people in the world, but only all the **true** believers in Him: *"I pray for them: I pray not for the world, but for them which Thou hast given Me... that they may be one, as We are"* (John 17, 9-11). *"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one"* (John 17, 20-21). These words of Christ make it obvious that only those who have the **true** faith in Him may form true unity. These words do not speak of a perfunctory union of all the false teachings and heresies, but of being joined in truth.

Ecumenists maintain that any **path** may lead to salvation. Speaking of Christ they

define Him only as the **way**, avoiding the Gospel definition of the Lord as the **truth** and the **life** (John 14,6).

The danger of ecumenism lies in the fact that it conceals its cunning under the guise of all-reconciling "charity". However, the "love" preached by ecumenism is deprived of truth. St. Paul says that "*love (charity) rejoiceth in the truth*" (1 Cor 13,6). *He calls on us to speak "the truth in love"* (Ephes. 4,15) [529]

The Holy Scripture calls God the absolute **Truth** (Jer. 10,10; John 14,6) and the absolute **Love** (1 John 4,8). This means that Truth and Love are essentially **one**. As truth and love are bound in God, so they must be bound in people. Whoever wishes to be saved, must follow not only the path of love, but also the path of truth. On the other hand, a display of "love and condescension" to those gone astray is a **betrayal of truth**, and therefore, a **betrayal of love**. [530]

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[524] Archbishop Seraphim (Sobolev), lecture "Should the Russian Orthodox Church take Part in the Ecumenical Movement?" in the Collection "The Acts of the Conference of the Heads and the Representatives of the Autocephalous Orthodox Churches...", vol. 2, Moscow, 1949, p. 373.

[525] Ibid., p. 374.

[526] The collection of the Mt. Athos Russian St. Elias Skete "Uchenie Pravoslavnui Tserkvi o Sviashchennom Predani i otnoshenie eia k novomu stilu" (The teaching of the Orthodox Church on the Holy Tradition and its Attitude to the New Style), Published by the Holy Trinity Monastery, Jordanville, N.Y., USA, 1989, p. 16.

[527] "Posledovanie molebnago peniia "O obrashchenii zabludshikh" pevaemago v nedeliu Pravoslavia i vo inykh potrebynykh sluchaiakh" (The rite of the prayer service "On the Conversion of Those Gone Astray" which is sung during the Week of Orthodoxy or on the other needful occasions), St.Petersburg., 1902, p-8, 16.

[528] From the text of the "Pomiannik" (The Book of Commemoration) -- the supplement to the Psalter.

[529] See Archimandrite Seraphim (Aleksiev), Archimandrite Sergii (Yazadzhiev), "Why an Orthodox Christian Must Not be an Ecumenist", p. 243.

[530] Ibid.

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CONCLUDING

REMARKS

The struggle for Orthodoxy requires selfless courage. This is evident from the centuries long history of the Church. Thanks to the struggles of martyrs and confessors of faith, whole countries at times were saved from invasion of false teachings, heresies, and impiety.

The Holy Mount Athos has always been a "barrier against which the waves of heresies would break" [532]. From ancient times this sublime institution, the domain of the Mother of God, which lived in accordance with Divine principles, has been the stronghold of Orthodoxy. In guarding the faith of the Holy Fathers, Athonites (hagiorites), for centuries, have been an example of piety to all Christians of the world. Having renounced the world and entirely dedicated himself to serving God, "a true monk fears neither the imperial purple, nor the mitre of a patriarch, and is prepared to endure anything joyfully and happily for the love of the Orthodox faith, which is his greatest treasure. . . . Monastic hood does not bow before any masters who disdain the Divine Law and the Sacred Tradition, and who subject the Faith to sinful people desirous of worldly things, to people obedient to Satan." [533]

From the time when St. Athanasius founded the Great Lavra in 963, Mt. Athos was protected by Byzantine Emperors and was given into the possession of Orthodox monks who inhabited it. Beginning with the 10th century, Mt. Athos had become the all-Orthodox center of monasticism, the place of ascetic struggle not only for Greeks, but other Orthodox monastics as well -- Russians, Bulgarians, Georgians, Serbs, Rumanians, and others.

In the course of centuries, spiritual and theological authority of Mt. Athos was very remarkable and it rose particularly in the 14th century due to the development of hesychasm, the spiritual essence of which made a deep impression on the culture and character of the peoples of Russia, Balkans, and the Middle East.

During the Turkish occupation Mt. Athos was practically autonomous, and only in 1917 did it fall under the control of Greece. Since that time the Greek government, exercising its power over this new territory, began to pursue a chauvinist policy, trying to make the Holy Mount exclusively Greek, i.e. to get rid of the monastics of other nationalities [534]. However, the realization of this plan was hindered by international agreements which defended the rights of monastics of non-Greek origin [535].

On the other hand, the events following the turmoil of 1920's caused by the calendar reform, which was instigated by one of the most odious personalities of the 20th century -- "Patriarch" Meletius (Metaxakis), served the purpose of this policy, and the Greek government did not fail to take advantage of them. Since that time the government began to rudely interfere in the internal affairs of Mt. Athos and the persecute of the uncompromising ascetics whom it found objectionable. The Patriarchate of Constantinople, to which jurisdiction Mt. Athos belongs, and which at the present time is traditionally comprised, as we have seen, of modernists-masons, has been staunchly supporting civil powers, helping them to undermine Athonite traditions and principles. This apostatic "symphony", which has nothing in common with the Justinian symphony of the Emperor and the clergy, judging by the present situation, directs its efforts to a gradual destruction of the Holy Mt. Athos. This assertion is proved in particular by the sharp decrease in the number of Athonite inhabitants. Thus, the celebration of the millennium of Mt. Athos in 1963 was marred by the announcement of the fact that during about half a century the number of monks was reduced from 7500 in 1903 to 1560 in 1963 [536].

From 1970's Mt. Athos has been gradually populated by ambitious young men agreeable to the government authorities, the so called "New Athonites" [537]. Many of them are university graduates, who, contrary to the age-old hagiorite decrees and under the pressure of civil powers, have been appointed abbots of monasteries. They are precisely the ones who help to implement the policy agreeable to both the civil authorities and the Phanar [538], by destroying monasticism and being accessories to persecution against those who remain faithful to Orthodoxy.

On observing the anti-canonical actions and deviations from the Holy Tradition and Orthodox Ecclesiology of Constantinopolitan hierarchs-renovationists and ecumenists, hagiorites wrote open letters to them on frequent occasions and censured them, openly expressing disagreement with the stand of the Phanar.

The election of Patriarch Athenagoras, a high-ranking member of an American masonic lodge, and an adherent of the "branch theory", has made the difficult situation even worse. It should be noted that Athenagoras' election was dictated by the USA which wanted to ensure the improvement of relationships between Greece and Turkey (the latter is a country to which USA is especially attentive, because of its strategic position). Athenagoras' predecessor, Patriarch Maximos V, who proved to be a much stronger traditionalist than Athenagoras, was deposed without any reason and confined as a mentally ill person in Switzerland, where he was deprived of the right to officiate in divine services or to act in a capacity of a hierarch. Several people, who managed to visit him at the end of the 1950-ies, have testified that he was neither mentally ill, nor of unsound mind [539].

Everyone is familiar with Patriarch Athenagoras' policy: rapprochement with the Vatican and a willful lifting of anathemas from the Papists, accompanied by an active adogmatic ecumenical activity, which has been continued by his successors.

"Much less is known, however, about the wave of profound indignation at the destructive action of Athenagoras, which had surged in all the Orthodox world, particularly in Greece and Mt. Athos. All the monasteries of the Holy Mount had categorically refused to commemorate him during Liturgy. In Northern Greece several bishops, who belonged to the jurisdiction of the Patriarchate of Constantinople, followed the Athonite example, some expressed a decisive protest. Among them were Metropolitans -- Ambrose of Eleutheropolis, Paul of Paramythia, Polycarp of Sisianos, and also Siatistis and Augustine of Florma. At the same time the persecution against the old-calendarists (adherents of the Church calendar of the Holy Fathers -- L.P.) was redoubled. All these monks, priests, bishops had an absolute right to express their protest; on the one hand according to the Canons of the Orthodox Church, and on the other - according to civil laws which, presumably,

permit pluralism." [540]

There were many who protested at that time, perceiving the danger of a new "Florentine disgrace". In the course of time, however, despite the fact that their exhortations had no effect, some monasteries began once again to commemorate the Patriarch. However, there still remained more than half of the Athonite monasteries who suspended communion with Athenagoras and stopped commemorating him at their services.

But during the years 1970-80, in the reign of Patriarch Demetrios, who continued and even expanded the apostatic practice of his predecessor, all monasteries, except the monks-zealots and the monastery of Esphigmenou, re-established their communion with the Patriarch. This happened due to the intrigues of the patriarchal exarchate who managed "to seduce... even the elect" (Mark 13,22). The periodically occurring mysterious "suicides", or disappearances of monks [541], threats, pressure and simply persecution to which the monks who were disobedient to the heretical Constantinople were subjected, have also had their effect.

From time to time, it is true, the Athonite monasteries censured the Patriarch of Constantinople in the appeals which they have sent him. Thus, after the regrettably notorious concelebration of Patriarch Demetrios with Pope John-Paul II, which was an unprecedented act of rapprochement of the Patriarchate of Constantinople with the Papists, the Sacred Council of Mt. Athos sent a letter to Demetrios. "We have no other form of action left to us -- they wrote -- we place this into the hands of God. We now embrace silence, leaving all to Christ our God, and await the solution of this problem from Him. The Sacred Council can no longer tell hagiophiles and other faithful about the strictness of Your confession and the steadfastness of Your faith, because You personally are openly professing the opposite. The Holy Mount, inasmuch as it firmly adheres to the precepts of faith and piety, cannot express its respect and devotion to the Ecumenical See" [542].

Nevertheless, the silence embraced by those commemorating the Patriarch-heretic, "not being the silence of hesychasts" [543], has since yielded to enthusiastic welcome with which the Sacred Council of Mt. Athos honored both the late Demetrios and his successor Patriarch Bartholomeos [544]. Since then Phanar has undertaken even more insolent steps and developed unprecedented ecumenical activity when in June of 1993 it concluded the Balamand Agreement with the Vatican, and in November of the same year -- the Chambesy Agreement with the Monophysites.

The open letter concerning the Balamand in which the Kinot (Sacred Council) appealed to Patriarch Bartholomeos [545] expressed in particular the idea that the ecumenical movement has turned into **all-embracing syncretism**. As an illustration it quoted the blasphemous words of Patriarch Parthenios (Koinidis, died 1996) of Alexandria about Mohammed [546].

The Memorandum of the Sacred Council of Mount Athos regarding the Chambesy Declaration [547] stated that the ecumenist acknowledgment of heretical churches as "sisters" casts doubt on "the continuity of the consciousness of our Church, which is but the One, Holy, Catholic, and Apostolic Church" [548].

However, both in this Memorandum, as well as in the letter regarding the Balamand Agreement, the impious and decisive role of Patriarch Bartholomeos himself is passed over in diplomatic silence. These two documents, which prove that the monasteries, brotherhoods and monastics of Mt. Athos who did not discontinue their prayerful communion with the Patriarch-Apostate, and have continued to commemorate him as their ruling hierarch, are well aware of his crime against Orthodoxy. "So many ravages has the Holy Mount endured, and still continues to endure! -- comments an Athonite ascetic -- So many monks have left monasteries and refuse to return because of the anti-Orthodox and anti-monastic acts of the Patriarch which have caused division! Today it is not the monks who are in search of a monastery, but the monasteries which are in search of monks; from all sides, monasteries are crying out loud, for they are faced with desolation... The Ecumenical (*i.e. Constantinopolitan - L.P.*) Patriarchate has brought all these misfortunes upon the Orthodox Church, including division and desolation on Mt. Athos." [549]

Why is it, then, that despite everything those that "commemorate" the Patriarch continue to communicate with the heretic? How can one explain that today the majority of them is silent about one of the most scandalous events in the history of Mt. Athos, reminiscent of the Inquisition of the Middle Ages -- i.e. the expulsion of Russian monks from their Skete of St. Elias on May 20 of 1992, just because they refused to commemorate the Phanar apostate? [550]

The St. Elias Skete, which was built with the donations of pious Russian compatriots and became famous for the ascetic struggle (Russ. *podvig*) of its great elder Paisius Velichkovsky, had been attracting thousands of Russian pilgrims before the Bolshevik Revolution. In our time, before the eviction of its monks, the Skete belonged to the Russian Orthodox Church Abroad, the legitimate heir of the historical Russia.

Beginning in 1957, the monks of St. Elias Skete ceased commemorating the Patriarch of Constantinople because of their disagreement with the pro-Catholic policy and ecumenical heresy of the Patriarchate. Their Abbot and Superior of the Skete, Archimandrite Seraphim (Bobich), who over 20 years (since 1970) had been leading the life of an ascetic on Mt. Athos, and the brethren of the Skete had spent a great deal of money and labored heavily in order to re-establish and improve this large sacred abode. From 1985 onwards the Skete was being subjected to all kinds of pressure, in order to force the monks to resume the commemoration of the Patriarch, but they would not yield.

Finally, on May 7/20 of 1992, on the feast-day of Mid-Pentecost, Abbot Seraphim and seven other inhabitants of the Skete were forcibly evicted from Mt. Athos without trial and investigation. This criminal and shameful act was committed by the Commission of the Patriarchate of Constantinople, headed by the patriarchal Exarch, Metropolitan Athanasios of Heliopolis. The eviction was carried out with the help of the representatives of the civil authorities of Mt. Athos and numerous armed police.

The request of the fathers of St. Elias Skete to be granted at least two or three days for preparations, was rejected. "Because they were under escort and strict police supervision, the monks were unable to collect not only the most necessary personal

belongings, but documents as well" [551]. These Russian zealots were forcibly ushered into military vehicles and brought to Daphne via Karyes (capital of Mt. Athos). From Daphne a motor-boat delivered them to Uranopolis (outside Mt. Athos) where they were heartlessly abandoned on the pier without money or documents.

But persecution of these Russian monks on the part of the ecclesiastical and civil authorities did not end with this improbable, unchristian treatment: their request to have their passports returned to them was rejected (Archimandrite Seraphim and his fellow monks are American citizens). Moreover they were not even presented with a copy of the decision of either the Sacred Council, or of the civil authorities testifying to their eviction. All this was fabricated later. Immediately following the eviction of the Russian monks this rich Skete was plundered and occupied by the "monks" acceptable to Phanar and to the government [552].

The silence of "commemorating" hagiorites has greatly alarmed the Orthodox faithful who love Mt. Athos and who are historically accustomed to see Christ's warriors in Athonite monks, fearlessly struggling for the Orthodox faith and fearing God above all. The adherents of the Patriarch of Constantinople cannot but be aware that for many years, especially since 1970, "a silent and secret religious persecution has been taking place on the Holy Mount against the monks who remain faithful to Orthodox traditions." [553] Apart from the forcible measures already mentioned, they are not allowed to either tonsure Athonite zealots, or have novices in obedience (this is not permitted even to the eldest zealot monks). They are not allowed to buy cells for themselves and they cannot acquire the most necessary items for their existence [554].

It often happened that many monks-ascetics who had vowed never to leave the Holy Mount until they died were evicted from Athos. This was the fate, for example, of ascetic-hesychast Fr. Theodorite, the author of numerous books on theology and piety, and of monk-zealot Fr. Damian [555]. In other words, the plan of finally eliminating Athonite zealots is being actually carried out, and in such a manner as to make the believers think that no one on Mt. Athos opposes the betrayal of Orthodoxy which is being committed there [556].

Will the Holy Mount Athos, "the garden of the Mother of God," become what the subjects of the prince of this world want it to be -- a tourist spot with hotels, beaches, entertainment centers and... a **Museum of Eastern Monasticism** ?!

...The sacred Esphigmenou monastery has in all respects become a zealot religious community. Along with the other monks-zealots, the monks of Esphigmenou steadfastly refuse to have any communion with the apostate Patriarch. For more than 20 years the tower of Esphigmenou monastery has displayed the flag with the words: "Orthodoxy or Death". This God-loving monastic community, which is often cut off from the rest of the world [557] and which has been more than once in danger of being seized by force or with the aid of perfidy. However, with the help of God and the protection of the Mother of God, the monastery keeps resisting those who exert every possible pressure upon it. "Its steadfastness bore fruit: police themselves were ashamed of the anti-Christian task which they were forced to perform." [558]

The Esphigmenou community has not only given hope to all the Orthodox world, and become a symbol of resistance to the anti-Christian evil, but has also become an example to be emulated.

The fact that the Esphigmenou monastery is a model of fidelity to Christ the Savior has a profound meaning for Russia, because the father of Russian monasticism, St. Anthony of the Kiev-Caves Lavra (+1073, commemorated July 10) was tonsured and practiced asceticism in that monastery, and brought from there "the rule of faith" and the image of true piety to the Russian land.

Following the example of the Esphigmenou community, all Orthodox Christians and their monasteries should inscribe on the tablets of their hearts the words of love and faithfulness to Christ: "**Orthodoxy or Death**".

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[531] The factual material of this chapter is taken from the works dealing specifically with the problem of persecution of the Orthodox Athonite monks-confessors. Firstly, it is the book: Fr. Maximos, Monk of Great Lavra, "Human Rights on Mount Athos, an appeal to the Civilized World", Stylike Publishing, Welshpool, Powys, 1990. The evidence of Fr. Maximos (Lavriotis), one of the monks evicted from Mt. Athos, is all the more objective because he was not a zealot (zealot is the name given to an adherent of true Orthodoxy) and belonged to those who "commemorated" the Patriarch of Constantinople. In addition to the book of Fr. Maximos, also of great interest is the work of the ever-memorable Pere Patric, "La persecution des moines du Mont Athos par le Patriarchat de Constantinople", ed. Fraternité Orthodoxe Saint Gregoire Palamas, 30, Boulevard de Sébastopol, 75004 Paris, 1992; and also the collection "Protestations Orthodoxes à la suite de la visite du Patriarche de Constantinople au Pape en Dec. 1987", ed. Fraternité Orthodoxe Saint Gregoire Palamas, Paris, 1988.

The Greek government and the Patriarchate of Constantinople are at great pains to prevent the spreading of truth about the real state of affairs on Mt. Athos. Publications which contain the protests of zealots and which shed light on the extremely turbulent situation on the Holy Mount, are usually printed in Greek in the form of small brochures, or by insignificant and almost inaccessible newspapers, and thus remain practically unknown.

[532] Athonite monk-zealot Theoklitis Germanos, "Confession of Faith", in the collection *Protestations Orthodoxes...*, p. 62.

[533] Ibid., p. 63.

[534] In 1913 there were 5 thousand Russian monks living on Mt. Athos.

[535] International agreements, signed in Berlin (1878), Scvres (1913), and Lausanne (1923), made the support of ethnic minorities on Mt. Athos compulsory.

[536] Pere Patric, "La persecution des moines du Mont Athos p. 39.

[537] The name New Athonites is given to those monks who were tonsured without going through a period of obedience on Mt. Athos.

[538] The name of the place near Istanbul in which the residence of the Patriarchs of Constantinople is situated.

[539] See Pere Patric, "Le persecution des moines du Mont Athos p. 24.

[540] Ibid., pp. 24-25.

[541] See the above-mentioned book by Fr. Maximos, Monk of the Great Lavra, "Human Rights on

Mount Athos..."

[542] "Letter of the Sacred Council of the Holy Mount Athos to Ecumenical Patriarch Demetrios", Church Life, Nos. 3-4, New York, 1988, p. 102.

[543] Expression used by Fr. Patric Ranson.

[544] See "Afonskiia zametki" (Notes from Mt. Athos), Orthodox Russia, No. 1514, 1/14 July, 1994, p. 11.

[545] Orthodox Russia, No. 1524, 1/14 December 1994, pp. 7-11; Orthodox Life, No. 4, 1994.

[546] This ecumenist, who has recently departed to stand before the judgment of God, not only stated that Christians ought to recognize Mohammed as a prophet, but also identified him with Christ. And this man was an "Orthodox" Patriarch! (See *Orthodoxos Phon*, v. 7, text 64, Athens, 1994, p. 12).

[547] See Orthodox Russia, No. 1538, pp. 2-4, 15.

[548] *Ibid.*, p. 2, col. 3.

[549] Monk-zealot Theoklitis Germanos, "Confession of Faith", *ibid.*, pp. 61-62.

[550] Fr. Patric Ranson names three main reasons for the eviction of the monks from St. Elias Skete. 1) The desire of the Patriarchate of Constantinople, this new Papacy, to suppress and by all means to do away with any opposition (which has been put up in Greece since 1920) to its policy of aggiornamento. 2) Seizure of control of the administration of Mt. Athos by the New Athonites. The latter now control a certain number of monasteries, mainly those of Stavronicetas, Grigoriou, Simon-Peter, thus being assured of the majority of votes in the Sacred Council. This ecclesiastical council of self-government of Mt. Athos, which traditionally consisted of the representatives (antiprosops) of 20 large monasteries, at the present time, following the illegitimate exclusion of the Esphigmenou monastery, numbers 19 monasteries representatives. 3) An old policy of the Patriarchate with regard to Slavs, which aims at making Mt. Athos purely Greek, rather than pan-Orthodox place, as it was throughout its history. Besides, following the changes in the political situation in the former USSR, Phanar and the New Athonites fear the arrival of thousands of Russian monks to Mt. Athos, which could have an impact on the present arrangement of forces. Similar arguments also influenced the Patriarchate of Constantinople following the October Revolution, when it prevented Russian monks to settle on Mt. Athos. Thus, Metropolitan Anthony (Khrapovitsky) was deprived of a chance to lead the life of an ascetic there (See Pere Patric, "La persecution des moines du Mont Athos...", pp. 18-19).

[551] See the special issue of the Esphigmenou journal *Hagios Agathangelos Espigmenitis*, No. 130 A, 30 May (old style) 1992 (in Greek).

[552] It has become known that in the presence of two Metropolitans -- Athanasios of Heliopolis and Meliton of Chalcedon, who took part in the raid on the Russian Skete, a large vestry was opened and many mitres decorated with precious stones, 40 Russian gold-embroidered clerical vestments, and 5 deacons' surplices were taken out of it. "Metropolitan Meliton put aside 5 vestments saying that he is taking them for himself". Later the rest of the property of the old Russian Skete was plundered and illegitimately appropriated by the persecutors. Some inhabitants of Mt. Athos also do not rule out the fact that both the very rich Russian Skete of the Holy Apostle Andrew, which had been mercilessly plundered and taken over by the Vatopedi monastery (in 1972), and the Skete of St. Elias attract the attention of Phanar by their large 6-story high town houses with churches on the top floors, which are situated in Constantinople. The Patriarchate of Constantinople obviously intends to appropriate them in time. (See the large article by hieromonk Nicholas, who represents the Russian St. Panteleimon's monastery (MP) in the Sacred Council of Mt. Athos, "About the events on Mt. Athos from May 7 to 8 (old style) 1992", Orthodox Russia, No's. 1489 and 1490, 1993.)

[553] See *Hagios Agathangelos Espigmenitis*, No. 130 A, 23 May (old style), 1992.

[554] *Ibid.*

[555] See Pere Patric, "La persecution des moines du Mont Athos...", pp. 26-27.

[556] See *Hagios Agathangelos Espigmenitis*, No. 130 A.

[557] The Esphigmenou monastery has often been surrounded by armed police, the central telephone station of Karyes cut off its telephone, the post office held up its correspondence, all means of communication, by land or sea, were forbidden, and the besieged monks could not even walk out to work in their vegetable garden. (See Pere Patric, *ibid.*, p. 25.)

[558] Pere Patric, *ibid.*

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Until now the "Orthodox" ecumenists, while trying to justify their involvement in the World Council of Churches, have constantly insisted on their loyalty to Orthodoxy, on their inviolate preservation of the true foundations of our faith: Holy Scripture and the Sacred Tradition of the Holy Orthodox Church. Falsehood could always be seen through in the hypocritical declarations of these sham "witnesses of the beauty of Orthodoxy", as they liked to call themselves [559].

Their duplicity has now become quite obvious. The Holy Scriptures have been paraphrased at random to please the immediate needs of ecumenism, and all the notorious efforts of the "Orthodox" members of the World Council of Churches to bring about the "reunification of Christians" through the "witness of Orthodoxy" have most perceptibly resulted in the fact that in our days the "counsel of the ungodly" regards the Orthodox Church only as "a part of global Christianity", along with Nestorians, Monophysites, Hindus, Shamans, Judaists, and also Neo-pagans and all sorts of sects -- Moonies, Mormons, Jehovah's Witnesses, Adventists, Christian Science, Pentecostals, Baptists, atheists and others [560], their name is legion.

But even though they are ranked with this legion, the Orthodox do not enjoy equal status: according to the teaching of the "great reformer John Wesley", the Orthodox Church is declared to be "an example of unbalanced Christianity"! [561]. Criteria of the "New World Ethics" and of the religious pluralism of the "New World Order" are such that, "**in a certain sense, Christianity is even an obstacle to the existence of a unified humanity**" [562]. It is not without reason that at the Fifth General Assembly in Nairobi [563] the following words were uttered: "We cannot permit our faith to be the cause of discord and enmity which threaten to break up the united human family" [564]. And it is no mere chance that the speculation of Lutheran evangelist Gerald Barney that "Christianity will be unable to exist in future", expressed by him in 1993 at the "Congress of Religions" in Chicago, was met with ovations... [565]

For a long time the apostates were afraid to openly support the most fearless assaults mounted from within their ranks upon the Patristic Tradition and the Church canons. This fear has now been cast away. Ecumenism now manifests itself as the most unruly syncretism and the heresy of all heresies. It is obviously not afraid of being exposed by this world of apostasy, by the world which has lost the ability to discern spirits and which is rushing to meet its ruin.

The Orthodox Christians who have courage to oppose ecumenism, are, with an ever increasing persistence, pronounced to be "schismatics" worthy of condemnation... It is not this "little flock" of Christ, however, but the disseminators of pernicious innovations and their collaborators, no matter how numerous, are the real **schismatics**, for they are "in disagreement with the totality of the Tradition, teaching and discipline of the Orthodox Church" [566].

The contemporary "Orthodox" apostates are in disagreement with Christ's disciples - - the Holy Apostles, in particular with the 10th, 45th, 46th, 65th, 70th Apostolic Rules, with a whole series of canons of the Ecumenical Councils and of Holy Fathers, as well as **«with the 2,000 years history of the Church Tradition, which the Holy Spirit has impressed with His indelible Seal of Sanctification, because "God's grace is immutable."»** [567] Since they are in conflict with this Tradition, they "reject the blood of martyrs and of Holy God-bearing Fathers", and inasmuch as they take the liberty to lift Church anathemas, they are guilty of blasphemy "because they assume that the infallible Church consciousness could be mistaken." [568]

The Orthodox Christians, who in our age of disbelief have preserved the living flame of Orthodoxy as their principle of faith and life, are entitled to address the following question to the contemporary apostates: "The sacred canons instilled by the Holy Spirit into the God-bearing Fathers, the latchet of whose shoes we are unworthy to unloose, are they valid, or invalid in the Orthodox Church? Yes, or no? And if they are invalid, one should in all dignity and boldness name the instance above the Ecumenical and Local Councils which has adopted this new decision? Because it would be the height of hypocrisy on the part of bishops, who at their consecration had vowed to unfailingly observe the Canons, to shamelessly defy them in practice to the great amazement of the rest of the faithful!" [569]

Temptation evoked by the false hierarchs today is a terrible crime and sin. The Lord referred to it saying: *"But whosoever shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come, but woe to that man by whom the offence cometh!"* (Mt. 18, 6-7) These words of the Savior are addressed to each one of us, and therefore, if we see that a bishop has no fear of God, then by obeying him we disobey the following instruction of the Holy Scripture: *"We ought to obey God rather than men"* (Acts 5, 29). The Lord also teaches that if any person does not obey the Church, then *"let him be unto thee as an heathen man and a publican"* (Mt. 18, 17).

As we observe the apostasy of hierarchs everywhere, let us recall the words of the holy Hierarch Gennadius (George prior to tonsure) Scholarius the Patriarch of Constantinople (1459-1456): "Test your bishops in only one respect: try and find out whether they are Orthodox, whether they teach dogmas contrary to the true Faith, and whether they concelebrate with heretics, or schismatics." [570] And, as St. Nicephorus says, even if false hierarch, while being in heresy, "will succeed in deceiving and enticing a certain number of ignorants and in gathering even a considerable number of followers, then they are **outside the sacred walls of the Church just the same**. But even an insignificant number of the faithful, who abide in piety and Orthodoxy, constitute the Church; they have the authority and they defend the established order of the Church. And if they should suffer for true piety, then this will undoubtedly contribute to their eternal glory and salvation of their souls." [571]

There is no time left for keeping silent. We are now living on the threshold of the reign of Antichrist, when almost all people have deviated from truth. A truly inhuman assault is directed against the Church of Christ, the Holy Orthodoxy, in order *"if it were possible... to deceive the very elect"* (Mt. 24,24).

Let us be inspired by the deeds of the holy confessors who were chosen by God in the most difficult times experienced by the Church. They defended the truth of Orthodoxy sometimes remaining alone against all others. But God was with them: "The Lord is on my side; I will not fear: what can man do unto me?" (Ps. 118,6)

The holy martyrs of the first centuries of Christianity, on whose blood the Holy Church was founded, and later a host of martyrs and confessors, who defended the purity of the doctrine from heretics, should all inspire us with their example, and they are always ready to come to our aid -- sometimes in an obviously miraculous manner -- whenever we turn to them with prayer.

In the Life of the Holy Hierarch Basil the Great [572] we read that while he prayed before the icon of the Mother of God and of the holy great martyr Mercurius for the Church and people to be delivered from the blasphemer and persecutor of Christians, the impious Emperor Julian the Apostate, the latter was suddenly killed in the battle with Persians by an unknown warrior who pierced him with his spear and immediately became invisible. At that very time Saint Basil the Great had noticed that the image of St Mercurius disappeared from the icon for a while and then appeared again holding a blood-stained spear. "This miracle, then, became manifest because due to the prayers of St. Basil the Great, the All-holy Theotokos Herself sent this pleaser of God and of Herself, the victorious great martyr Mercurius, from the triumphant Church to the militant Church... for the defense of the holy faith and of Orthodox Christians." [573]

One may be inspired and strengthened by exploit of St. Maximus the Confessor (+622, commemorated Jan. 21), who refused to partake of the Holy Communion with a heretical Patriarch, "even if the whole world were to take the Communion with him." [574] This holy Father remained firm in his confessing his convictions even after he was severely beaten by the Monothelite heretics. They subsequently cut off his right hand and tongue in order to prevent the saint from confessing the truth, either by writing, or in words.

St. Martin the Confessor, the Pope of Rome (+655, commemorated April 14) was also disgraced, beaten up and exiled, when he alone opposed the Monothelites who had seized power.

Let us also remember the lonely confessors, holy brothers -- Theophan, the author of canons (+ca. 847, commemorated October 11) and Theodore the Branded (+ ca. 840, commemorated December 27). Their faces bore inscriptions pricked out with needles and branded with hot iron, accusing them of being venerated of icons. Their sufferings lasted many years and, although mutilated and exhausted, they continued their fight against heretics at a time when the entire secular and ecclesiastical power was in the hands of their enemies -- Iconoclasts. According to the Church, these confessors, through their holy efforts, "shed light over heretical darkness" having dispersed "clouds of heresy".

St. Theodosius of the Kiev Caves Lavra (+1074, commemorated May 3) in his "Testament" to the Great Prince Izyaslav of Kiev (1054-1068) whom the Papists attempted to convert to Catholicism, preached as follows: "**Beware, my son, of heretics and all their talking**, for our land too, has become filled with them! If anyone will save his soul, it will be only through life in the **Orthodox faith**. For there is no better faith, than our Holy Orthodox faith. My son, it is not meet to praise another's faith. Whoever praises an alien faith is like a detractor of his own Orthodox faith. If anyone should praise his own and another's faith, then he is a man of dual faith and is close to heresy. If anyone should say to you: "your faith and our faith is from God", you, my son, should reply: "Heretic! do you consider God to be of two faiths? Don't you hear what the Scriptures say: *"One Lord, one faith, one baptism"* (Eph. 4,5).

Thus, my son, beware of such people and always stand up for your faith. **Do not fraternize with them**, but avoid them and pursue your own Faith with good deeds!" [575]

While calling upon the Prince to observe confessional strictness, St. Theodosius, nevertheless, instructed him to show Christian charity and compassion to people of other faiths who fell into misfortune or were in need of some help in life. With regard to the defense of Orthodoxy from its enemies, the Saint said: "My son, even if there would be the need for you to die for your holy Faith, dare to embrace death! Thus the Saints died for their Faith, and now they are alive in Christ." [576]

What can the contemporary "Orthodox" supporters of Union with the Vatican set off against the twenty-seven Martyrs of Zographou (commemorated Sept. 22)?! These Athonite monks had denounced Emperor Michael Paleologus and Patriarch John Vecca (11th c.) for joining the Latins, and preferred to be burned alive rather than become participants in their apostasy.

St. Mark of Ephesus (+1444, commemorated January 19) [577] was the **only** non-compromising defender of Orthodoxy at the Council of Florence (1439) who did not sign the Union. His lone voice predetermined the destiny of Orthodoxy. Alone against many, deprived of his rights and confined in a fortress -- against those enjoying power, respect, wealth, and freedom, against high clergy and the Emperor himself... And he will emerge a conqueror, for the invincible Truth is with him; one can hide it under a bushel, but the time will come, and it will rise in all its splendor. [578] St. Mark was, undoubtedly, aware of this and hoped, as George Scholarius said, "to conquer all his opponents by the power of Truth alone." [579]

The whole Orthodox Church, in the person of the Emperor, Patriarchs, Metropolitans and other high representatives of the Church, had **administratively** signed the Union with the Latins. However, as subsequent history showed, all their signatures meant nothing: the absence of St. Mark's signature doomed the Union to failure. When the cardinals of Pope Eugene IV triumphantly showed him the Act of the Union which was signed by the Greeks, the Pope asked whether Mark of Ephesus has signed it, and not finding his signature, the Pope said... "So, we have not achieved anything!" [580]

At the Council of Constantinople in 1450, during the reign of the last Byzantine Emperor Constantine IX, in the presence of three Eastern Patriarchs, the Uniate hierarchs were deposed, and the Council of Florence was anathematized. Three years before its fall, the Byzantine Empire rejected the shameful Union, and honored the memory of St. Mark, Metropolitan of Ephesus, the confessor and fighter for the Orthodox faith.

"This mortally ill, exhausted hierarch, disgraced by the powerful ones of this world, was the spiritual leader of Orthodoxy, who represented the Orthodox Church, strong in its weakness, rich in its poverty and invincible in Divine Truth." [581]

The greatness and invincibility of the Orthodox Church has been demonstrated by the martyrdom of hundreds of thousands of holy New Martyrs of Russia. "On the territory bearing the devilishly shrill name USSR, there existed Russia. It was the unseen Russia. Its presence was known only to those who were meant to know: the inhabitants of this land themselves and its enemies." [582] During hard times, which were fiercely cruel for both Russia and the Church, there appeared fearless exposers of the godless regime and confessors of Christ. In the wake of October Revolution, as in the first centuries of Christianity, the true Church has preserved its spiritual freedom in catacombs, prisons, and concentration camps, regardless of any persecution and repressions. The militant Church of the holy New Martyrs and Confessors of Russia, countless hosts of them, from the Tsar to pauper and infant -- the entire Holy Russia "*came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb*" (Rev. 7,14), -- is the true Homeland of the Orthodox Russian people.

In these frightful times, the Orthodox Russian people should remember their holy compatriots and draw inspiration from their example. "May this great miracle, the miracle of the holy relics of so many New Martyrs in the Russian land, who now abide in Christ, inasmuch as they had rejected any compromise, may this miracle impart to Russian people the strength to reject ecumenism and the reforms of Orthodoxy which are now being prepared in Rome, Geneva, and Constantinople. The true essence of Russia is Orthodoxy; its true history is the history of its saints, who in the course of centuries have sanctified it and preserved it in Christ and for Christ by their victorious deeds." [583]

In our spiritually frightful times we see the **apparent** triumph of "the church of the wicked". But, according to Apostle Paul "*where sin abounded grace did much more abound*" (Rom. 5,20). One should not be troubled by the fact that not many good shepherds are left and that there are only few of those faithful to the precepts of the Holy Church. "Let not your heart be troubled and in fear!", wrote Metropolitan Innokenty of Peking (+1931), "True worshippers of the Lord were few at all times. He Himself was abandoned even by His true disciples: and He Himself foretold that at the end-times love would grow cold and people would be at war not only with each other, but also with God Himself. Truth never had numerous followers; they always were and will be persecuted. Neither fame, nor wealth is their lot in this world, but the way of the cross. But only in this way can they reach the Kingdom of God. Whoever believes in God, need not fear the sons of this world. If Christ is within us, who is against us! With Him we are given victory over the world." [584]

As we see temptations and enmity surrounding Orthodoxy everywhere, let us strive, with God's help, to oppose them. The Church, as the provider of our salvation, cannot bow before the "wickedness of this world". It is guided by the Spirit of Christ, and is made invincible through His power.

O Lord, save Thy people and bless Thine inheritance. Grant victory over their enemies to Orthodox Christians, and protect Thy people with Thy Cross.

CONCLUDING REMARKS

[559] One rarely notices that declarations of "Orthodox" ecumenists, as a rule, contain two contradictory, as well as hypocritical, theses. For members of their own Churches are, apparently, intended the obligatory assurances that "participation of Orthodox delegates in the WCC should be viewed as a mission and witness about the truth within the heterodox world". The ears of their heterodox "brethren", however, are obviously meant to hear the words about "the WCC having always condemned all forms of proselytism". Both phrases are uttered at practically all ecumenical gatherings. In this case they are taken from the informative communication of 17 April 1997 concerning the Inter-Orthodox Consultation in Antelias (Lebanon, 13-15 December 1996), which took place under the chairmanship... of Armenian (!) Catholicos, Aram I of Cilicia.

[560] See Collection, published by the Parliament of World Religions, ed. Joel D. Beversluis, "A Sourcebook for the Community of Religions", Chicago, Illinois, 1993, pp. 50-51, 91-108. It is interesting to note that the cover of this book displays a combination of the symbols of 14 religions: Christianity, Islam, Buddhism, "nameless religion" (symbolized by an empty circle), Zoroastrianism, Jainism, Shamanism, Sikhism, Judaism, Hinduism, Shintoism, Taoism and Bahaiism.

[561] Quoted from: Michael Woerl, "Ekumenizm, novyi vek i Parlament mirovykh religii" (Ecumenism, New Age and Parliament of World Religions), Orthodox Russia, No. 1512, 1/14 June 1994, p. 10.

[562] Hieromonk Ignatii, "Mirovoi Sovet Tserkvei. Obmanchivyi oblik sovremennago ob'edinitelnago dvizheniya v khristianstve" (The World Council of Churches. The Deceptive Face of the Contemporary Unifying Movement in Christianity), Orthodox Russia, No. 1239, 15/28 January 1983, p. 16.

[563] The very name of this ecumenical gathering -- "Breaking Barriers" -- points at its objective: to abolish the boundaries of what is permissible, to transgress them by opening the door widely to all kinds of evil beliefs, heresies, false teachings and schisms. Like all masonic projects, ecumenical plans are worked out for a long time ahead, in order to gradually destroy the boundaries set by God, "do not change the boundaries set as of old by our fathers" (comp. Ps. 103, 9).

[564] See the Collection: "Breaking Barriers", Nairobi 1975. The Official Report of the Fifth Assembly of the World Council of Churches, Nairobi, 23 November - 10 December, 1975. Edited by David M. Paton. Published in collaboration with the World Council of Churches, by SPCK, London WM. B. Eerdmans, Grand Rapids. Quoted from: Hieromonk Ignatii, "The World Council of Churches, p. 16.

[565] "Divisions and Controversy Mars World Parliament", in: Christian News, 1993, p.15.

[566] Monk-zealot Theoklitis (Germanos) in Protestations Orthodoxes ..., p. 65

[567] Ibid. p. 66.

[568] Ibid.

[569] Metropolitan Augustine of Florina "Letter to Patriarch Demetrios" Quoted from: Protestations Orthodoxes p. 52.

[570] "Patriarchs' Opinions about the Latins" in the collection "Protest of the Orthodox World...", p. 67.

[571] Ibid.

[572] "If it were not for Basil, -- says the Church historian Sozomenos -- the heresy of Eunomios would have spread as far as Taurus, and the heresy of Apollinaris -- from Taurus to Egypt." -- The Lives of Saints by Dimitri of Rostov. "The Life of St. Basil the Great, January 1".

[573] Ibid., see 1 January and 24 November.

[574] See "Chet'i Minei", 21 January.

[575] I.P. Yeremin, "The Literary Heritage of Theodosius of the Kiev Caves Lavra", TODRL, 1947, vol. 5, p. 171-172.

[576] Ibid.

[577] Archimandrite Ambrose, the author of the unique book about Bishop Mark of Ephesus, points out that, according to irrefutable proof, St. Mark's date of repose should be considered June 23, 1444 and not 1452 as it is mistakenly alleged by some authors. "Their allegations are both unsubstantiated and erroneous" — says Archimandrite Ambrose (Pogodin). See Archimandrite Ambrose, "Sviatoi Mark Efesskii i Florentiiskaia Unia" (St. Mark of Ephesus and the Union of Florence), The Printing Press of St. Job of Pochaev, N.Y., 1963, pp. 365, 433.

In this connection it is necessary to point out an error which year after year is repeated by the Moscow Patriarchate in its *Pravoslavnyi Kalendar'* (Orthodox Calendar) with respect to the date of repose of St. Mark of Ephesus: MP names the year 1457. See the already mentioned Calendar, 19 Jan / 1 Feb.

[578] Archimandrite Ambrose, "St. Mark of Ephesus...", p. 308.

[579] Ibid., p. 314.

[580] Ibid., p. 309.

[581] Ibid., p. 309.

[582] A. V. Belgorodskia, "Potaennaia Rossija" (The Unseen Russia), Orthodox Russia, No. 565, January 1997, p. 1

[583] Pere Patric Ranson, *Protestations Orthodoxes...*, p. 10.

[584] The collection of the Russian St. Elias Skete on Mt. Athos "The teaching of the Orthodox Church concerning the Holy Tradition and its Attitude to the New Style", The Holy Trinity Monastery, Jordanville, N.Y., USA, 1989, p. 39.

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The words of prophet Daniel regarding "*abomination of desolation in the holy place*" (Dan. 9, 27) have acquired a special meaning in our days. Our Lord Jesus Christ Himself speaks of this prophecy (Mt. 24,15; Mark 13,14; Lk. 21, 20).

The Savior foretold the signs of the end times when "*the stars shall fall from heaven*" (Mt. 24, 29; Mark 13, 25; Lk. 21, 25). «*As the Lord Himself explained "the stars" are the Angels of the Churches, i. e. bishops. The fall of bishops is of a religious and moral nature and is... one of the most characteristic signs of the end-times. Particularly terrible is the fall of bishops when they fall away from the dogmas of faith, or, as the holy Apostle says, when they "pervert the gospel of Christ"*» (Gal. 1,7). The Apostle instructs that such should be "*anathematized*" (Gal. 1,9); and he further advises not to delay the rejection of such (Titus 3,10-11). Or else one may be judged by God for indifference to falling away from the truth (Rev. 3 16)" [585]

"Abomination of desolation in the holy place" also refers to the profanation of sacred Orthodox objects, and to episcopal sees occupied by unworthy hierarchs.

Another prophecy regarding the Antichrist who "*shall... think to change times and laws*" (Dan. 7,25) is literally taking place before our very eyes. When this book was already finished we have received an extremely important communication: namely, that in actual fact the World Council of Churches has already predetermined the common day for celebrating the holy Pascha (Easter). The documents of the ecumenical Consultation [586] of 5-10 March 1997 which took place in Aleppo (Syria) testify to this. These documents were signed by the Adventists, Pentecostalists, Anglicans, Lutherans, Monophysites, Old-Catholics, the Vatican, the Patriarchates of Moscow, Antioch and Constantinople, and the other participants.

By citing words of the Savior frequently and in vain, by quoting passages from the Holy Scriptures, and by giving an outrageously false interpretation of the decision of the First Ecumenical Council [587], the ecumenical falsifiers try to prove their case and to mislead people about the most serious crime against Orthodoxy which is once again committed in secret from the faithful.

Speaking of the ecclesiastic "old calendar", which is so hateful to all reformers but which is sanctioned by Holy Fathers and is adhered to by the Orthodox Churches in Eastern Europe and the Near East, the participants of the Aleppo Consultation have falsely and in a secular fashion declared this calendar to be only "a symbol of the desire of the Churches that use it to maintain their integrity and their freedom". The recommendations accepted by this ecumenical Consultation regarding the changes in Orthodox Paschalia sound like a harsh bellow of men of power who are demanding obedience, rather than true recommendations.

That the recommendations of the WCC are actually **decisions** is demonstrated, for example, by the fact that the heretics-Monophysites have been *de facto* ranked along with the Orthodox. Undoubtedly in order to emphasize the Union with the anti-Chalcedonians concluded within the World Council of Churches, "The Consultation of the Representatives of the Orthodox Churches -- members of the WCC" of 13-15 December 1996 in Antelias (Lebanon) took place under the Chairmanship of "His Holiness Aram I, Catholicos of Cilicia" [588], i.e. a representative of the anathematized Monophysitism!

That same Consultation (essentially a "pan-Orthodox" one) "opposed a possible future unilateral decision by any one Local Church to leave the WCC without reaching an agreement with the other Churches". The concluding document of this Consultation points out that "**such a step would violate the Inter-Orthodox solidarity, cause bewilderment and divisions within the world Orthodoxy.**" (*emphasis - L.P.*) [589] In other words, in accordance with the blasphemous ecumenical ecclesiology, the unity and wholeness of the Church which is the body of Christ depends on the membership in the WCC, rather than on our Lord Jesus Christ! This is indeed an "ecclesiological monstrosity", a harbinger of the apocalyptic beast!

As far back as 55 years ago, in 1942, the Archbishop of Canterbury, C.V. Temple, one of the founders of the World Council of Churches, commented that "**ecumenism was the most important event of our century**" [590]. One cannot but agree with this utterance. The general secularization of life and apostasy which today have enveloped almost the whole of mankind, are directly bound with the contemporary lawlessness caused by ecumenists and modernists within the Church itself and outside its walls. And it is necessary for the one who will come in his own name -- the Antichrist -- that people should make a free choice in his favor: "by my own will I come to you". This is the purpose of the planet-wide and truly satanic attempt to deprive human souls of their divine image, to make them receptacles of all vices and abominations, and subsequently to cause their death. And in this ecumenism plays a very important role.

Ecumenism is, probably, the greatest counterfeit, the most comprehensive religious falsification of all that have ever existed on earth. Allowing its Orthodox members [591] to **externally** preserve the appearance of Christian stateliness, the WCC does everything possible to deprive them of their inner, spiritual essence without which they are but a "sounding brass".

All the facts referred to in this book testify that we are dealing with a werewolf, a pseudo-church, the Babylonian harlot of the chapters 17 and 18 of the Revelation: she sits "*upon many waters*" (17,1), which "*are peoples, and multitudes, and nations and tongues*" (17,15). The universal ecumenism is the main sign of this pseudo-church of Antichrist: She sits "*upon a scarlet colored beast*" (17,3), i.e. she acts in accord with the supreme power of the world government and crowns this power. She commits fornication with "*the kings of the earth*" (17,2; 18,9) (worldwide Sergianism?). She is "*arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication*" (17,4) -- i.e. she has the appearance of holiness, but is filled with abominations. She has "*corrupted the earth with her fornication*" (19,2) -- i.e. has distorted the faith and corrupted nations. Her name is "*mystery, Babylon the Great, the mother of harlots and abominations of the earth*" (17,5) -- i.e. heresies, demonic false teachings and the occultism. She is "*drunken with the blood*

of the saints" -- i.e. she persecutes the true Church. Her focus is -- Patriarchates of Constantinople and Moscow, and the other "Orthodox" ecumenical pseudo-churches.

Metropolitan Vitaly, the First Hierarch of the Russian Orthodox Church Abroad speaks of this as follows:

«Before our eyes, suddenly, quite unexpectedly, we are seeing the mystical revelation of the Holy Apostle and Evangelist John the Theologian, the Apocalypse. For a long time we thought of it as a prophecy from afar off time which would assuredly be fulfilled one day in the future. But now, suddenly, not only has it appeared at the doors of our contemporary life, but the sharp, icy blast of the Antichrist has begun to howl across the whole of our planet earth.

What exactly is the APOCALYPSE? According to the Holy Fathers who have interpreted this sacred book, the Apocalypse is the book of the last years of the earthly history of the Church of Christ. It shows the inseparably close links between the fate of the Church and the fate of the whole world, the whole human race, and the entire cosmos. This means that the only reason why the world and all that is in it still exist is the fact that the True Church of Christ continues to dwell on it.

What is the Church's lot in our days? It is being crowded out. The Church displeases most people; It is barely tolerated, people laugh at It and revile It. So now all the forces of darkness are trying to squeeze themselves into It and eat It away from inside like termites, leaving behind only an empty wrapping. But they have not managed to destroy It, and will not be able to do so.

Evil is laughing in our faces! And we thoughtlessly chase after the shadow of earthly good things and our imaginary good repute, as long as no one inconveniences us or disturbs the tempo of our life and comfort. But a great temptation will come upon us, and come without fail. We will be placed on the knives edge of life. Nobody will be able to hide anywhere, even in a fissure in the rock. Everyone will be found and faced with the fatally tragic question: either you are with "us" or with CHRIST? Perhaps the question will not be posed quite like that, from fear of scaring the luckless Christian, but he will simply be asked, "are you with us" ?

What shall our answer be and what we are to do? Firstly we must understand in what a terribly dangerous time we are living. Then we must force ourselves to follow a disciplined life of prayer: to pray morning and evening and to pray with the Jesus prayer wherever and whenever we can. To receive Holy Communion more often in the True Church, and not in the church of the hollow egg shell, eaten away from within. Nobody will then be saved by theological degrees, or knowledge, or the order of church services, or the orders of bishop or priest, or any other rank. Only a personal love from the heart for our Savior, the Lord Jesus Christ will save a human soul, together with faithfulness to Him, even unto death.» [592]

Disasters and crises which are inevitably threatening the contemporary mankind are of a spiritual and moral nature rather than economic, political and ecological, as the princes of this world would have us believe. It is extremely important for the true Orthodox Christians to raise their voice of truth, to become aware of the acute necessity to call "evil by its proper name, to expose lies and to decisively condemn any anti-Christian and anti-Orthodox undertaking wherever it should originate." [593]

One should remember that the fullness of the Church is comprised of all Orthodox people, bishops, clergy, monks and lay people who are safeguarding the holy Dogmas and Canons, which we are all called to protect. The short time which is still left to us is hardly favorable for the attempts of rapprochement with heretics and an attainment of union with the apostates. As the Athonite monks wrote: "We know of only one means of achieving communion between the heretics and the Orthodox Church, and that is an official canonical written renunciation and condemnation of their errors and an act on their part of joining the Orthodox Church exclusively through Baptism." [594]

In the not too distant future the Orthodox Christians must expect that the world which has rejected Christ and has been mocking them and their spiritual vigilance, integrity and loyalty to Christ, which are often abused and dismissed as "fanaticism", that this world will turn to cruel persecution of the last Christians. But even knowing this, can we agree to exchange the Church of Christ -- the One, Holy, Catholic, and Apostolic Church, the only Church which offers salvation -- for any other "church", such as, for example, the infernal "**cybernetic church**" which is now thriving in the electronic space, with all its pernicious inventions, like "technosophy", "ecospirituality" (i.e. Neo-paganism), and "hypertheology" with its "virtual and postdenominational spirituality", "televangelisation" and "thousands interpretations of the word of God" !? [595]

The global heyday of the New Age with its spiritual supermarket, spreading of pantheism, occultism, and magic; children in test-tubes, manipulation of genetic engineering; crisis of moral values throughout the world, propaganda of homosexuality and depravity -- all these disgraceful practices bring us closer to the end of the world history.

People who are wallowing in apostasy, sins and heresies, whose "*names are not written in the book of life*" (Rev. 13, 8) are already now prepared to worship Antichrist and acknowledge him to be the only spiritual head of all religions." ...By the time of the Second Coming, the Church of Christ will be reduced in size to the utmost degree. There will remain one or two churches in which the True Body of Christ and the True Blood of Christ will be imparted to the faithful. In the remaining churches there will remain only an empty shell, with great outward adornment, but empty. "*See then that ye walk circumspectly... because the days are evil.*" (Ephes. 5,15-16) [596]

Those "who have eyes" everyday and everywhere see the warning signs of formidable imminent dangers closing in on us, especially on our immortal souls. Everyone of us will have to give an answer to the Impartial Judge about what we have done for our salvation. Our destiny in **eternity** depends on His supreme Judgment. Let rulers of this world spread the new world order without Christ, with its one government, its common economics and market, its common pseudo-culture and its "postdenominational" superchurch. We can withstand them with our freedom, the freedom which imparts "God's image" to us, and which no one can ever take away from us. We can and must courageously oppose spiritual totalitarianism and collectivization of life with freedom in Christ, which Orthodoxy bestows upon us.

There are many indications that the "ship of the world is already surrounded by the ocean with raging apocalyptic storms and events, and Orthodoxy, the only sound force in the spiritual arsenal of mankind, must act with the responsibility that it has. The people of God struggle and pray, pray and struggle. Be firm in your stronghold, be steadfast and faithful! God is strong, not the world." [597]

This modest work has been addressed to all who love Christ and His Orthodox Church, and who wish to work for the glory of God by opposing and fighting, in every way possible, the bane of ecumenism, ecclesiastical modernism, and the apostasy surrounding us. We wish to conclude with the words of Metropolitan Vitaly, the Head of the Russian Orthodox Church Abroad:

"We are now approaching the beginning of the end, the great end; undoubtedly, we are now entering this period. Hence, we are being attacked by all kinds of adversities; underwater rocks, troubles and storms lie in wait for us... But our vessel will pass them by unharmed, because the Lord Jesus Christ Himself is the Helmsman of this vessel." [598]

"Even so, come, Lord Jesus!" (Rev. 22, 20).

[585] Archbishop Theophan of Poltava. Quoted from the collection Orthodoxy or Death, Moscow, 1997, p. 10.

[586] See the ENI documents, "Towards a Common Date for Easter". World Council of Churches / Middle East Council of Churches Consultation. Aleppo, Syria, March 5-10, 1997.

[587] This Council at Nicea (325) accepted a resolution (oros) regarding the celebration of Pascha (see our Supplement on the Julian Church Calendar).

[588] See the materials in <http://www.russian-orthodox-church.org.ru/ecr-ru.htm>, 04/17/97.

[589] Ibid.

[590] See his book "Christianity and the Social Order". Quoted from Hieromonk Ignaty, "The World Council of Churches", p. 2.

[591] At the present time the WCC unites 330 denominations. It is comprised of all Local Orthodox Churches, except the Russian Orthodox Church Abroad, the Patriarchate of Jerusalem, a series of the Old-calendarist groups in Greece as well as the Rumanian and Bulgarian Old-calendarist Churches. Beside the WCC, the "World Council of Christian Churches", established in 1948, consists of 602 denominations. Many members of both organizations not only reject the Dogma of Redemption and the Resurrection of our Lord Jesus Christ, but they do not believe even in the Divinity of the Savior.

[592] Metropolitan Vitaly (Oustinov), the First Hierarch of the Russian Orthodox Church Abroad, "Paskhalnoe Poslanie" (Paschal Epistle), Orthodox Russia, No. 1580, 1997, pp. 1-2, 15.

[593] Patriarch Diodorus, "Declaration, Read to the Synod in Istanbul (13 - 15 March 1992)", in the Collection Protestations Orthodoxes..., p. 74-75.

[594] The Letter of the Monks of Karyes to the Holy Kinot. "Breaking off the Communion with the Patriarch". Ibid., p. 36.

[595] See the apocalyptically frightening articles: Joshua Cooper Ramo Chama, "Finding God on the Web"; Robert Wright, "Can Thor Make a Comeback?" (Obscure religions -- half-forgotten or half invented are flourishing on the Web.), Time Australian Edition, Dec. 16, 1996, pp. 72-78; 82-83.

[596] Metropolitan Vitaly, "Paschal Epistle", p. 15.

[597] Nicholas Psaridakis, "Open Letter to the New Ecumenical Patriarch Bartholomeos", Orthodoxos Typos, No. 950, 1 November 1991.

[598] Metropolitan Vitaly, "Sermon After the Burial Service for Archbishop Anthony of Los-Angeles and Southern California", Orthodox Russia, No. 1566, 1/14 September 1996, p. 4.